The Secret of Life, and Being :

Inkâma ya Mweo, no Kuba

The person : baka

The meaning of dying : Icifûto ca kufwa

and

Lesa : God

I give compliments to my wife and thank her with gratitude for all the help she has given me while I have been writing this Book.

And I give compliments to and thank my father Chabi and my mother Khi Thuti
by whom I was taught much, and without whom I would not have begun to be.

I must express my gratitude and give thanks for the English Language, without which this Book could not have been written, and opened to the World.

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Victor (Ka-cimfya) Mwape Chabi
Finished writing April 2023

Abbreviations

cf.	refer to, cross reference, compare.
coll.	colloquial (informal)
derog.	derogatory (not polite)
emph or Emph.	emphatic
Lit. or lit.	literally.
Pl.	plural
sing.	singular.
voc.	vocalized.
WR	with respect.

Clarification of the following key words.

Bemba	English
IMFUMU NKULU	Demigod, King, supreme Judge and Protector of the sanctity of his Kingdom. Imfumu Nkulu is a demigod (umulungu) even while he is still in this world.
Mfumu	Lord, divine Ruler, Authority, His (or Her) Royal Highness.
Mwata	Lord, Master (Term of great respect in addressing the King, and in addressing one another among notables in and of Lunda).
Mulopwe	Lord, Prince, Nobleman, Master.

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CHAPTER 1

Introduction

The Secret of Life, and Being :
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The person : baka

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1.1 This book will make it possible for the Reader to discover where he or she came from, how he or she came to be, why he or she is passing through this world, who he or she is now, and where he or she is going after the end of his or her time in this world, when his or her physical body dies. Before we proceed, the Reader is hereby enjoined to remember, that without exception, we each come from Lesa (God the Supreme

Being), Mulungu (the supreme Spirit), as ka (spirit) in a pristine and divine state, and unite with the mind that emerges with its physical body from the human mother's womb. However, the Reader has the prerogative to reject this, if he or she does not agree with it.

1.2 In order to really know who a person is, the secret of life, and being, and the meaning of dying, the Reader will discover what was known and what was treasured by our ancestors, the ancient mothers and fathers of the Lunda and the Bemba people, and of the Bemba speakers of Zambia in general, and in their entire dispersion on this earth. This knowledge has been passed on to us from generation to generation, over many thousands of years. Treasured only by those in the know, like my departed father and mother, and passed on simply by oral tradition, this understanding is now made available by this book. It is therefore recommended that, in order to discover the secret hidden between the two covers of this book, the Reader reads all the chapters of this book. The Reader will discover also, as he or she reads, and after he or she has read the whole of this book, whether what he or she discovers in this book is in agreement with his or her understanding of what a person is, the meaning of life and being, the meaning of dying, and whether how we are related to Lesa (God) as our Father, agrees with his own or her own understanding also.

1.3 Our ancestors knew intimately what a real person is, and this understanding has been passed on to us their

descendants. They knew and we know that all human beings come into this world,
(a) in order to begin to be,
(b) in order to discover the meaning of life and being, and
(c) to co-operate with Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), Kabumba (Lesa as Ka: Spirit the Creator and Cause of all that is), for the purpose of begetting children and, by so doing, help him to populate his heavenly Kingdom (Ubufumu bwa Kwe Ubwa mu mûlu), our celestial world (icalo cesu ica mu mûlu), in his spiritual universe (mu mûlu wa mipashi), with divine children, that is to say, divinities or divine spirits (imilungu) from this world.
1.4 Our ancestors enjoyed an intimate relationship with imilungu (sing. umulungu: a divinity, a demigod if male or a demigoddess if female, after leaving this world and entering the celestial world, the world of divine spirits: icalo ca milungu); for they were able to contact them with the help of a kabuka (an evocator of imilungu). Furthermore, those of our ancestors, whose spiritual eyes were opened, were also able to see the milungu and to commune with them. There may be persons, even in some other parts of this world, who are able to commune with their departed ancestors and other relatives, even in

these our times.

1.5 We treasure this timeless understanding of our ancestors, that is to say, of the Lunda and the Bemba people; and it is for this reason that this book is written, so that this understanding may be shared, because the human race is one; and although cultures do vary, and human behavioural traits are sometimes unpredictable, human nature is the same; furthermore, we all have successfully arrived at this point in time, in every culture, each as **mubili** (body) with its tompwe (the physical brain), and its **ba** (**mutima**: the mind, the invisible and non-physical heart)), from the parents; and as **ka (mupashi:** spirit) directly from Lesa, Mulungu. The Reader will soon discover the secret which surrounds these three entities.

1.6 Since it is the truth that we all depart from this world sooner or later, it is not unwise to know how we all begin to be, how we come to be, who we are as persons, and where we go after our physical bodies (imibili) die.

1.7 THE LANDS OF LUNDA AND LUBEMBA REFERRED TO IN THIS BOOK

These lands are the two (formerly egalitarian) Kingdoms of Kazembe Lunda and Lubemba of Chitimukulu as they were, before Africa was partitioned at Berlin from 1885 to 1890, by the European powers. It is with this understanding, and in this context, that the words **Lunda** and **Lubemba** are referred to in this book, for ease of

reference.

1.8 LUNDA. Lunda, as revealed in this book, are the lands of Kazembe before Africa was partitioned at Berlin. They are the lands of the Country of Ba Mwata (the Lord), IMFUMU NKULU: The Demigod, the divine and benign King and supreme Judge) KAZEMBE; the top Authority, the principal and benign Custodian of the customs and traditions and Protector of the sanctity and holiness of LUNDA. Mwine Lunda (the Owner of Lunda) holding all the lands of Kazembe Lunda on behalf of his people in perpetuity. This Lunda Country covered the whole of today's (as of 2021) Luapula province and what are Mporokoso, Luwingu, Kaputa, Nsama and Chilubi Districts, the Copper Belt Province, Central Province and the whole of Katanga (later called Shaba) Province in the Congo Democratic Republic).]

1.9 Before Africa was partitioned, this Kingdom of the Demigod Kazembe was mining, smelting and exporting copper (umukuba) in ingots fashioned in the form of a cross. Our mothers and sisters of this Kingdom were also weaving cotton and making cotton cloth using their local weaving technology, as our ancestors had done before them, and as our mothers and sisters of Lubemba were also doing. Our people in Kazembe Lunda were also smelting iron (cibande, emph. Icibande) and making iron implements, such as axes, hoes, spears, arrows, swords, knives, anvils, hammers and other tools and utensils made of iron, as well as bracelets, anklets and necklaces made from precious metals such as silver (kapotwe),

gold (ndalama), and gemstones and beads, as our people of Lubemba were also doing.

1.10 The Lunda Kingdom of Kazembe was trading with the Berber people (the Imazighen) from Morocco whom they mistook for Abalungwana which was the word for the people who entered Lunda and Lubemba from Arabia.

1.11 The Kingdom was also trading with the Portuguese who entered these Lands via Angola, and the Kingdom was receiving Embassies from Portugal. Notable among these were that Embassy of many soldiers which was led by Dr. Francisco José Maria de Lacerda e Almeida to this Kingdom in 1798, and that Embassy of equally many soldiers which was led to the same Kingdom by Major José Maria Corrêa Monteiro and Major António Cândido Pedroso Gamitto in 1831-1832. These two Embassies entered the Land from Mozambique. Each of these two embassies remained in the Kingdom for a little over a year. Dr. Lacerda departed from this world in this Kingdom.

1.12 Furthermore, the Lunda Kingdom was trading with the people from Muscat or Masqat of Oman. The traders from that great Country entered Lunda via the East African Coast where they had also established a Sultanate in Zanzibar.

1.13 Dr. David Livingstone, the Christian Missionary Explorer, spent his last years in the Lunda Kingdom, and it is while he was there that he departed from this world, at Chitambo. His physical heart was buried there, and the

rest of his physical remains lie in Westminster Abbey in London. They were brought to London by his very faithful servants Abdullah Susi and James Chuma and his personal attendant Jacob Wainwright.

1.14 LUBEMBA. Lubemba are the lands of the Kingdom of IMFUMU NKULU: The Demigod, the divine and benign King and supreme Judge) CHITIMUKULU, the top Authority, the principal and benign Custodian of the customs and traditions and Protector of the sanctity and holiness of LUBEMBA. Mwine Lubemba (the Owner of Lubemba) who holds the lands of Lubemba on behalf of his people in perpetuity. Before Africa was partitioned, his lands are the whole of Northern Province and Muchinga Province as they are today (in 2021) but before the partition of Africa they excluded the lands covered by Mporokoso, Luwingu, Chilubi, Kaputa and Nsama Districts which were part of the Lunda Kingdom of Mwata Kazembe.

1.15 These Kingdoms of Lunda and Lubemba, as indeed is the whole of Zambia, are part of Eastern Africa, as defined by the United Nations. Eastern Africa is that portion of Bantu Africa which is part of the Cradle of mankind, in which lie the great Rift Valley, the great lakes and the source of the Nile, and in which are great, as well as many small, rivers also.

1.16 Lunda of Kazembe and Lubemba of Chitimukulu in this part of ***Bantu Africa, the Cradle of homo sapiens***, are incredibly beautiful lands with their lakes and the great rivers Luapula and Chambeshi and many other

perennial rivers, streams and brooks; some with clear waters running over pebbles and volcanic rock, as well as many great and small lovely waterfalls, of which the Lumangwe waterfalls, on the Kalungwishi River, are second only to the great Victoria Falls, in Zambia. The climate is heavenly, with six months completely dry, and with clear blue skies for the greater part of each year. The Spring comes with its stunning blossom and singing cicadas, and the Summer with abundance. Lesa Mukulu gives these beautiful lands good rains in their season.

Victor (Kacimfya) Mwape Chabi

CHAPTER 2

ba: to be; to become

2.1 This word ba expresses the very fact of being (uku-ba); the beginning of the life and existence of a human being, becoming, and being; the emergence of the **ba** (mutima: mind, the invisible and non-physical heart with its powers). The ba, begotten by its parents, emerges with its body (mubili) from its mother's womb.

2.2 The ba (the emerging mind: mutima) and its body (mubili) begin to be, or to become, when, during or shortly after sexual intercourse between a human male

and a human female, the successful sperm of the human male enters the human female's egg in the womb of the human female, and fusion of the life of that sperm with the life of the female egg takes place. After this fusion, until the ba and its body (mubili) emerge from the womb; and after this emergence from the womb takes place, until the **ka** (mupashi: spirit) for that **ba** (mutima: mind) descends from Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), and unites with that mind, at this point in the development of what will become a person, that mind and its body are together a human being, but that human being is not a person at this point in time; it is simply a life of the flesh and its mind.

2.3 The complete person begins to be after the **ka (mupashi:** spirit) is called by name, at which time the ka (mupashi: spirit) descends from Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), is named, and unites with its mind. [cf. ita ishina; inika]. However, while in this world the person (**baka**: mind and spirit) dwells in the body (mubili) but, as clarified later in this book, he or she, as mind and spirit, is not confined to that body at all times.

2.4 Because our coming into being is so complex and so important, among those who were and are tutored and informed, in Lunda and in Lubemba every potential mother was and may be enjoined with the words

"Muletîna (lit. be with reverential fear for, that is to say, revere) **Lesa wine wine Lesa Mukulu** (the true God, the great God, God the great One); do not worship any other spirits or anything else, but him alone, because Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is the Source of life, the Sustainer, the Preserver, and the Source of every ka (mupashi: spirit), and for man, true consciousness.

2.5 The true God is known in various cultures and by various names throughout this world, as he has revealed himself to those cultures in their languages and by the passage of their ancestors, through this life. More on Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), in his Chapter.

2.6 In Lunda and in Lubemba, young girls, because they are divine potential mothers, as indeed is every human female before undesirable things begin to happen to them, have, over the generations, undergone an initiation ceremony, known as Cisungu, during which female elders, particularly their aunts, or midwives (banacimbusa) have taught them the wisdom for proper self-conduct and the imperative of self-preservation as a person (mind and spirit), and not simply as 'bodies', or simply as 'minds and bodies'. On reaching puberty, boys were and may still be inculcated in wisdom, by elders at Nsaka (the village Academy of wisdom), and fathers often did so and naturally do so too. In both cases, what a person is, and the person's obligations to himself or herself, are fully taught. As in many other cultures, if a

person refuses to know, or does not bother to find out and to know, what he or she is as a person, or is not taught to know who he or she is as a person, that individual remains and grows old to his or her day of departure from this world totally ignorant as to who he or she is, as a person.

CHAPTER 3

Mubili (Mu-bili), the living body

3.1 Mubili (emph. Umubili) is the physical living body of the person; that is to say, the body which is still possessed by the person, baka (muntu: he who is living, or she who is living, that is, 'mind and spirit'). While in this world, from time to time, baka leaves the physical body to which he or she returns at will; for example, during those times when baka is in deep sleep and is totally unconscious of this world. While baka is away, during such a dream, the physical body simply remains reposing with its life of the flesh.

3.2 The body (mubili) is visible to our physical eyes and is active and is always in the state in which we see it when it is still animated primarily by its ka (mupashi: spirit). When baka finally departs, that point at which the physical body dies, what that physical body turns into is

an inert corpse (icitumbi), simply for disposal. That corpse, if truly dead, never rises again.

3.3 The body (mubili), which is baka's servant and baka's instrument of action, while in this physical world, is primarily

(a) **for the purpose of working as partners** with, **and obeying the silent Command (Cebo)** of Lesa (God the supreme Being), Mulungu (the supreme Spirit) **to beget,** and by so doing, to help him populate his celestial Kingdom, our celestial world, in the spiritual universe, with divine children, and

(b) to enable baka (the person: mind and spirit) to learn the meaning of life, real life, the meaning of being, and the true meaning of living. Real life means, to discover, to appreciate, and to enjoy good experiences and all good phenomena which are not purely physical.

(c) The living body (mubili) also helps to reveal the person's image. The complete image of the person is that of the spirit (ka: mupashi) of the person, as it breaks, momentarily from time to time, out of the body (mubili) of the person, when the body is at its zenith in its development from about the age of 35 to about the age of 40, after which the physical body begins to decline. However, the complete image of the hidden person remains with its ***beauty*** reached during its time of the zenith, when the person departs from this world, as long as the person remains with our Father, Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit).

The image of a child or of an adult who departs from this world before the age of 35 continues to grow in the next world until it reaches its zenith. However, we do not know what happens to the image of an adult who has not reached his zenith and who goes to Îngi (the netherworld). The hidden image of the person is not dependent on the appearance of the physical body (mubili) for its beauty, because every ka (mupashi: spirit) is beautiful when it descends from Lesa, Mulungu. This has been passed on to us, as was passed on to our mothers and our fathers by evocators (ba kabuka) whose spiritual eyes were always open and who were able to see not only the person (baka) in his or her full image, but also communed with and saw the dwellers of the celestial world, that is to say, our ancestors in our heavenly world (ifikolwe fyesu mu calo ca milumgu).

(d) The body (mubili) further enables us to discover, as much as possible, what the person (baka: mind and spirit) is employing his or her body for. By so doing, we are enabled to discover the workings of the person, that is to say, his or her mind (ba: mutima) and what he or she, as spirit (ka: mupashi), is preoccupied with.

The body (mubili) does not reveal the glory (ubukata) or the radiance (ukubengeshima) or the beauty (ubulenshi) with which baka appears when the physical body dies; that time at which baka is transfigured (ilyo baka aaluka) and becomes umulungu (a divinity, a demigod if male or a demigoddess if female) and departs for the celestial world, that is to say, the world of divinities, the heavenly

or celestial Kingdom of our Father, Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities). His celestial Kingdom is the celestial world (icalo ca milungu: the world of divine spirits), in his spiritual universe (umûlu wa mipashi) which he caused to be and which he prepared for each and everyone of us who walks with and remains with him while passing through this physical world in this physical universe.

3.4 The body (mubili), on its own, is not the person; and furthermore, Lesa (God the supreme Being), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is) does not commune with the physical body (mubili) or with the mind (mutima) of any person. He only communes with the ka (mupashi: spirit) of every person who wishes and desires to commune with him. All that is required of a person, are quiet moments reserved for communing with him, because he is always ready to hear us and to help us. However, it is true to say that, for the greater part of our time in this world, it always appears as if the body (mubili) with its physical brain and its senses is the person if the person lives primarily as if he or she is only a 'body and mind', instead of living primarily as 'mind and spirit'. The physical body (mubili), as stated already, is simply the instrument or the means by which the

person (baka: mind and spirit) is enabled to spend his or her time in this world. As every fully tutored person whose spiritual consciousness is developed, knows, this physical world and its physical universe, are not our permanent home.

3.5 We must add, that although our physical bodies are readily visible to our sight, and although with them we do a lot, including fulfilling the obligation of procreating, none of us, except physicians, and any other person with an intimate knowledge of the secrets of our bodies, know intimately what goes on in our bodies, and how it is that whenever the body is ill or is sick we have to seek the help of those who have learnt, after many years of training, what is wrong and what needs to be done in order to help our bodies recover their health.

3.6 On the other hand, we do know intimately who we are as minds and spirits by our thoughts, by our wills and what we will, by our reasoning, by our emotions, by our feelings, by the use of our power to imagine things, by the understanding which is a faculty in each and every one of us as ka (mupashi: spirit) and our limitation to understand many things, by our talents, if we know them, by our actions and by our relationships with others and with our living, though invisible, Father, as well as by our achievements or failures. We also do know when we have made an error of judgment and if we realize our mistake, we do all we can to correct it. We do realize if we have made a costly mistake. A person, as ka (mupashi: spirit), with a rational intellect, knows if he or

she has turned his or her back on the true God (Lesa wine wine) because if the true God (Lesa wine wine), our Source, is not dwelling in the person, the person, if the intellect is rational, should feel the spiritual hunger and emptiness which result from being disconnected from the Source of all of us each as ka (spirit). And finally, we do marvel, after going through a pleasant shock, when we discover the incredible treasure that is hidden in us as spirits, that is to say, each and everyone of us as ka (mupashi: spirit [cf. 6.59; 8.5; and Chapter 9].

3.7 To conclude, the gender of the man's sperm which fertilizes the egg in the female's womb determines the gender of the physical body of the offspring to be begotten. The man and the woman do not themselves determine the gender of the body to be begotten. In agreement with the physical gender of the human body which is begotten, or is simply given birth, together with its mind, Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa mweo wa pe, sends a ka (mupashi: spirit) begotten, or created, by him, with the same gender. While a person is passing through this world, the agreement (the sameness) of the physical gender and the spiritual gender ensures complete harmony between the body (mubili) and the spirit (ka: mupashi).

CHAPTER 4

Ba: Mutima
the mind (the invisible and nonphysical heart).

4.1 The ba has emerged with its body (mubili) from its mother's womb, has become a complete mutima (mind: the invisible and non-physical heart), and is now ready to receive its ka (mupashi: spirit) from Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), our Source (Intulo yesu), and to unite with that ka (mupashi: spirit), and together with that ka (mupashi: spirit) to become a real and complete person. The ba, the mutima (the mind) and its WILL (KUFWAYA) and its bongo (the INTELLECT) in every person, is eternally invisible to both the physical eyes and the spiritual eyes (umutima tau moneka ku mênso ya mu mutwe na ku menso ya mupashi). Only Lesa, Mulungu, sees the mind. We only see the mind in action, that is, by its acts. Just as the ka (mupashi: spirit) is eternal and is immaterial, that is to say, non-physical, the ba (mutima: mind) is also eternal and immaterial. Unlike the physical body, the mind does

not belong to and does not go into the earth. The mind (umutima) is, and remains eternally the home of thought, perception, and reflection. While in this world the mind is the home of and is preoccupied with:

(a) kumona: perception and consciousness, both sensory and transcendental ;

(b) kutontonkanya: thinking and reflecting;

(c) kulanshanya no kulubulushanya: reasoning. Sound reasoning involves co-operation or dialogue between the mind (ba: mutima) and its spirit (ka: mupashi) which, if obeyed, is the mind's governor.

(d) kukutuluka, memory or remembrance; recollection or recalling to mind;

(e) kwelenganya: imagining, inventing, devising;

(f) mibele: character, tendencies, disposition, inclinations;

(g) kupangilila: intention, planning, scheming;

(h) kufwaya: the will; willing, and causing action;

(i) kutesha, ukubika po mutima no kûmfwa: attention.

(j) bongo: the non-physical brains called the intellect [cf. Bongo, Chapter 8];

(k)ukusumba umupashi; ***with liaison,*** ukusumbo mupashi, fathoming its ka (mupashi: spirit); by so doing, a person

enjoys real and true transcendental perception and transcendental consciousness. This will become clearer later in this book.

Because the human mind rises from the human mother's womb with the body (mubili), its tendency, if it's will is inclined more towards the senses, is to obey the physical body and the physical body's natural tendency to gravitate, in the main, towards the world and the things of the world, as well as contemplating, craving and always desiring to possess material things. And so, because of its physical body, the mutima (the mind) is continuously having to cope with that perception which arises out of the senses, as well as out of:

(l) kukumbwa; kufuluka; no bukasha: coveting, desiring, longing and lusting;

(m) ifya kumfwa: feelings and emotions; and

(n) fi-nsûna: cravings and appetites.

4.2 That perception, arising out of the things received by the senses, emotions and feelings and other goings on in the body, is achieved with the aid of the brain (tompwe which is the physical bongo) and the rest of its system located in the physical body called the nervous system

4.3 At this point, in the process of becoming a person, the mutima (mind) and its mubili (body) is not a person. For this reason, among the tutored families in Lunda and in Lubemba, the cardinal words have always been, **"Tulefunda bana:** we must tutor, that is to say, instruct our children." And so boys are taught by the elders, in particular, by their uncles and by wise elders, and girls

are taught by their aunts and by their mothers and by other wise female elders, in particular, during an initiation ceremony (cisungu). For boys, instruction begins and it must begin before they reach the age of puberty preferably at Insaka (the village Academy of wisdom) and in the times gone by, the communal eating place for males.

Clarifications

4.4 Kufwaya (Emph. Ukufwaya): the will, willing and acts of the will.

Kufwaya is from the verb fwaya, to will, to indicate intention, to wish, to desire, to want, to desire and to do. The will is a power of the mutima, the mind. It is by kufwaya in the mind that every person acts, makes the body walk or run and by which he or she fulfils many of one's wishes and obligations. Without kufwaya, it is most unlikely that one would ever do anything.

A sound will (ukufwaya kwine kwine) is that of a mind (mutima) which is governed by its ka (mupashi: spirit), a ka in which the Mwisulo flows [cf. Umwisulo, Chapter 9]. Such a will works, first and foremost, to ensure that the whole person, physical, mental and spiritual, enjoys self-preservation, and tries to live in conformity with the Divine Will; for we are all, each and everyone of us, as ka (mupashi: spirit), children of our eternally divine and perfect Father, whose Will is that, after passing through

this world, each and everyone of us should enter our celestial home which he has prepared for each and everyone one of us, in his spiritual universe, but this time as a mulungu (a demigod if male or a demigoddess if female,) after we leave this world.

4.5 The priority of a sound will (kufwaya wine wine) directs what a person's priorities for his or her life are, and what his or her expectations in this life and the next are, and how to fulfil them.

4.6 The activity of the will (kufwaya) in which the intellect (bongo) is underperforming, due to the absence of the Mwisulo in the ka, gravitates, in the main, towards fulfilling that which serves the person's physical interests to the detriment of the whole baka (muntu. Emph. Umuntu: the person). If the ka is living in rebellion against Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Mulungu, Who alone is the Source of the divine essence, the flow from his fullness (Umwisulo) and does not therefore receive the Mwisulo, kufwaya often becomes imperious, and there is no telling what the person may do even against his or her own interest and against the interests or the well-being of others; but of course, what a person does, good or bad, sooner or later becomes manifest.

4.7 If a person's ka (mupashi: spirit) is enjoying the Mwisulo (the divine essence), kufwaya is divinely guided and works in the interest of the whole person; and depending on the talents and the other gifts which Lesa

wine wine Lesa Mukulu has given to that person's ka (mupashi: spirit), and depending also on the position of that person in this world, kufwaya may do a lot to help to advance and not to degrade mankind.

4.8 Kufwaya is always impoverished and is misled, more often than not, if the person turns away from and rebels against the Will of Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting). Such a person, in Lunda and in Lubemba is called mpofu (emph. Impofu) a blind person; not the person who is simply physically blind, and who may be mentally and spiritually very sound and wise, but a person who is spiritually blind. In order to make it clear what they mean by a person who is spiritually blind, that is to say a ka (mupashi: spirit,) which is blind, they would say "ni mpofu" that is, he or she is a ka (mupashi: spirit) and a mind (mutima) that is blind, a ka that is not active; as is usually the case with every idolator, a worshipper and adorer of human beings or spirits of the departed or of anything else other than Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is).

4.9 It is an undeserved misfortune for kufwaya, and hence for any person, if unwittingly, and with no fault of his or her own, that person falls prey to worshipping and adoring any spirit or spirits, as his or her god or gods,

other than Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Intulo yesu (our Source), Who alone is entitled to worship and adoration. Please now go to "Ita Ishina and Inika."

CHAPTER 5

Ita Ishina and, Inika

5.1 **Ita Ishina,** call the name; ita ishina lya mwana or ite shina lya mwana, call the name of the child; that is to say, before naming the child, lit. before giving a name to the ka (mupashi: spirit) of the mutima (mind), which is waiting with its body, call the name or call the ka (mupashi: spirit), by name, from Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Waba (God Who is), Lesa wa milungu (God of divinities) Lesa wa mweo wa pe (God of life everlasting), to come and unite with that ba (mutima: the mind), which has come out of its mother's womb, with its body (mubili), into this world. Even where Lesa, Mulungu is not mentioned or invoked, when a name is revealed, for the purpose of naming the child, the act of naming the child, in itself,

means invoking Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), to send the ka (mupashi: spirit). However, even before a name is mentioned by the parents, Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), knows, and he respects the intentions of the parents, as regards the name which the parents have chosen for the spirit of their child. Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), delivers the ka (mupashi: spirit), either begotten by him or created by him as he deems fit for that ka (mupashi : spirit). As revealed already, once the ka (mupashi: spirit) unites with its mutima (mind), the child becomes a person and from then on he or she is primarily a living spirit and a ready temple of Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities). But, as was ordained by Lesa, Mulungu, while in this world the person has a body (mubili) which, for all purposes, is simply a servant of the person. The body dies sooner or later, after which the person (baka: muntu) departs for the spiritual universe.

This act of calling the name (ukwita ishina; *with liaison*, ukwite shina) of the ka (mupashi: spirit) may, in some families, actually involve asking Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the

supreme Spirit), to indicate the name for the ka (mupashi: spirit) which he is about to send, to unite with the newly born mind (ba: mutima) which has emerged from its mother's womb with its body (mubili). Parents in the know may ask him using the words, "Tata, umupashi mwalatuma, i lishina lyakwe lishina nshi? : lit. Father, the spirit which you are sending, his (or her) name, what is the name?" Careful and caring parents who understand what life is all about, wait patiently and search their intuition (kwiluka) for the name of their child's ka, exhaustively, as spirits themselves, before naming the ka.

5.2 **Inika,** (ini-ka) to name the ka or to give a name to the ka (mupashi: spirit). Ita ishina, inika, umwana: call the name, name the ka (spirit), the child. So, the child is primarily the ka (mupashi: spirit); and ***we do not say "name the mind' or "name the body".*** The mind and the body are servants of the ka (mupashi: spirit). When the ka (mupashi: spirit) is named, and that ka unites with its mind, the ka (mupashi: spirit) of that child becomes primarily the person from this point in time. And so they say, in Lunda and in Lubemba, "umuntu mu pashi: the person is the spirit" or "umupashi e muntu: the spirit is the person." For this reason, the name also is the person. Every name is a word; every word is not physical (that is to say, every word is abstract); and every word is indestructible (Ishina lyonse lishiwi; ilishiwi lyonse te

lya mubili, lit. every word is not of or for the body; kabili ishina lyonse talyonaika) [cf. 6.8].

Later, as the child grows up, if inclined to acquire divine wisdom, he or she matures and that ka (mupashi: spirit) with his or her mind increasingly becomes a real person. We must emphasize this that every person, *without exception,* whether he or she knows this truth or not, is primarily a ka (mupashi: spirit). More on the ka later. This chapter will help to clarify that there is no such thing as a human being who is simply a body with its brain and nothing more.

A child is given at least two names; the first, given by the child's father or, at the request of the child's parents, by the paternal grandfather, is the name of the child's ka (mupashi: spirit); this is the first ka-name, that is to say, the first spiritual name (Ishina or i lishina lya mupashi). The second, given by the child's mother or by the maternal grandparents, at the request of the child's mother, is the child's umbilical cord name (ishina or i lishina lya mutoto). However, all the names given attach to and reveal the ka. They are both, if more than two they are all, spiritual names. If the child's gender, as revealed by its body, is female, the umbilical cord name may be the recurring, highly treasured ancestral name which recurs only in the mothers' female-line. All names, by their meanings, reveal who the ka (mupashi: spirit) is, and the powers and the attributes of that ka (mupashi: spirit). However, names do not reveal a person's talents or the other gifts (ubupe) or the level of

intelligence and understanding (mucetekanya) which a ka (mupashi: spirit) has been given.
The ceremony for calling the first ka-name and naming the ka (mupashi: spirit), the child, is of great significance and, in tutored families, every care is taken to ensure that the child is given a proper name. Taking all care to name a child is important, because every ka (mupashi: spirit) is eternal, equally the name is eternal, and every person is meant to be an eternal divine spirit, potentially a celestial being, a mulungu, a divinity, that is to say, a demigod if male, or a demigoddess if female; and a child of Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), and that is, without exception, how it is with everyone who begins his or her life in this world as a viable human being. [cf. eonaika and onaika].

CHAPTER 6

The Ka (mupashi: spirit)

6.1 The ka (mupashi: spirit); this is the entity which unites with the mutima (mind) and which, for most of the time, says **I (Ine** and **In)** [cf. 7.6]**.** The ka (mupashi: spirit) is also, he; she, him, her; it; 'he who is', 'she who is ' (as in the names beginning with mwa, e.g. Mwandu

(he who is strong or she who is strong); and 'he who' or 'she who' , meaning 'mu' , as in the names beginning with mu, e.g. Musonda (he who tastes, or he who samples, that is, taster or sampler).

(a) There is a ka (mupashi: spirit) for every person, and every person is primarily a ka (mupashi: spirit). Every ka descends fully divine, and like the mind from the mother's womb, totally innocent, that is to say, the ka (mupashi: spirit) is divine and innocent when the ka descends from Lesa, Mulungu, and unites with his or her mind (mutima) to become a person; and

(b) there is a created ka (mupashi: spirit), which is not like that of a person, for every living thing which is neither man nor vegetable according to its species. This category is generally called the animal kingdom, and

(c) there is a created ka (mupashi: spirit), which is not like that of a person or like that of the members of the animal kingdom, for every living thing in the vegetable kingdom according to its species, and finally,

(d) there is a created ka which is not a spirit, but which is the very essence or principle of being, for everything which is inanimate, in this physical universe; and as further clarification of this is given later, and as revealed already in this book, every name attaches to the ka, and by the name every person and every other living thing and every inanimate thing is called and is caused to begin to be and to remain. To understand that by this secret all life, being, and continued existence are connected and are related, is a great fortune.

ka (mupashi: spirit) of man

6.2 As he deems fit, the ka (mupashi: spirit) of man is either begotten or is created by Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities).

6.3 Because the ka (mupashi: spirit) of man is either begotten or is created, as revealed already, young persons, both male and female, in Lunda and in Lubemba, have always been taught, in informed families, before and at puberty to know who they are as persons, and to know and to understand the significance of the words "Lyonse uletîna Lesa wine wine Lesa Mukulu: at all times, fear (that is to say, do not worship any other spirits or anything else); worship Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), alone." The reason for this teaching is to ensure that the child grows up and survives as a person while in this world, and after the death of his or her physical body, enters the celestial world, the heavenly Kingdom of Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), our everlasting Father.

6.4 Because the tendency of the mind (mutima) and its will is to co-operate more with the body (mubili), with which it emerged from the womb if the ka (mupashi: spirit) is weak and fails to govern the mind and therefore its body also, a consequence often of being untutored in childhood, every effort is made to ensure that no child grows up ignorant of who he or she is as a complete person while passing through this world, and who he or she becomes when the physical body dies.

It must therefore be stated here again, for the sake of emphasis, that the ka (mupashi: spirit), when called by name descends from Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), and unites with its mind for ever.

6.5 The ka (mupashi: spirit) and the ba (mutima: the mind), as one united entity (baka, muntu: the person), remain with the body (mubili) in this world for a limited duration only, that is to say, primarily for the purpose of passing through this world, in order to learn the meaning and the significance of life, and of living, and to learn the meaning of being, and for the purpose of begetting children in order to help our eternal Father to populate his celestial Kingdom with divine and eternal children in his spiritual universe (mu mûlu wa mipashi), the heaven of spirits.

6.6 A created ka (mupashi: spirit) for a human being is the consequence of a human conception which affronts the divine nature of Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit),

Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is). However, it is no one's right to define what may affront the divine nature of Lesa, Mulungu; the reasons are privy to him and to him alone; and no one has a right to complain to him or to ask him any questions if the behaviour of a ka, and therefore of the whole person, turns out to be questionable. That said, with every person the ka (mupashi spirit), like the ba: mutima (the mind), is immaterial, and is an invisible entity, invisible to the physical eye, but visible to the spiritual eye. Every ka (mupashi: spirit), for man, whether begotten or created, is beautiful and is divine when he or she is begotten or created and sent to go and unite with his or her mind.

6.7 Because it is the ka (mupashi: spirit) which is directly sustained by Lesa, Mulungu, by his invisible secret, it is primarily the ka (mupashi: spirit), whether begotten or created, which truly animates even the physical body of every person (baka: muntu. Emph. Umuntu: he who is living, if male, or she who is living, if female), while passing through this physical world, even though the physical body also enjoys the ordinary life of the flesh. Furthermore, because the ka is sustained, as explained, in every person the mind of that ka is also sustained while the person passes through this world, and eternally after the person (baka) leaves this world.

6.8 The ka (mupashi: spirit) is the real life (e mweo wine wine), the entity in which is the indestructible

essence of being (ubutuntulu bushionaulwa ubwa kuba). If a person as ka (mupashi: spirit) walks with Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), he or she lives as a wise person (umuntu wa mâno). [cf. 9.3, 9.23 & 9.24]. The reader will see immediately the serious error in a person who neglects himself or herself as ka (mupashi: spirit) and lives in this world as if he or she is self-begotten or self-created.

6.9 The ka is the seat of true consciousness, lit. consciousness of real Truth (ukusalapuka kwa Cishinka), if communing with Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), from whom the ka receives the Mwisulo (the divine essence, the flow from his fullness). [cf. Umwisulo, Chapter 9].

6.10 Lesa, Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa milungu, Lesa wa mweo wa pe is our Source (E Ntulo yesu), each and everyone of us as ka (mupashi: spirit); and in this regard, he alone is our Father (kabili Wene eka E Tata). If a person does not accept this truth, he or she is free to reject this truth, because only the person himself or herself knows who or she really is, and where he or she came from, and where he or she is going.

6.11 It is a great fortune to know that it is by the invisible yet all powerful secret of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), that each and everyone of us, as mind and spirit (baka) is sustained and

preserved, even where, by his or her own will, a person forfeits Umwisulo (the divine essence, cf. Chapter 9), and that it is by his physical bounty that we are sustained as bodies also.

6.12 It is the ka (mupashi: spirit), of every person, which says "I am (Ndi or Ni'ne)," followed by one's name, as in, "Ndi Mukape or Ni'ne Mukape (I am he who is spirit everlasting, or I am she who is spirit everlasting)". Ndi is vocalized as it is said in the English word i**ndi**vidual. The **i** and the **e** in Ni'ne are pronounced as they are pronounced in French or in Portuguese. I am the One I am, is "Ndi Uo Ndi." **U,** in Uo, is vocalized as the u in mulch or as in muezzin, and **o** in Uo is vocalized as o in molten or as in old. Every person says 'I am (Ndi or Ni'ne) and I (Ine or In) by the power of the indestructible essence of being. That essence is totally absent in every physical body which, as we all know, dies sooner or later. The I am (Ndi, or Ni'ne), I (Ine or In) lives for ever; in the celestial world, or in the netherworld, as the case may be. [cf.7.6].

6.13 In **form**, the ka (mupashi: spirit), which is sent to unite with the human mind, lit. the mind of man (umutima wa buntu), and with which the ka unites to become one, for ever, is that of Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Mulungu Umupashi Wa pulamo (the supreme Spirit), in his attribute as Kabumba (Ka-bumba, the Ka Who is the Creator and Cause of all that is). **That form,** which is

his, **is the form** which he gave to man also.

6.14 Whenever a departed person (now a mulungu, a divine spirit, that is to say, a divinity) has appeared to the spiritual eyes, the opened eyes of the spirits of those who are still living in this world, in particular to a kabuka (an evocator of divine spirits: imilungu), this is how they have seen him or her; that is, **the form** is that revealed by the human body which is not deformed and which is not decrepit. Unless a person's spiritual eyes are opened, he or she cannot see the ka (mupashi: spirit) of any person or of the self either, except its image, as already explained in the chapter on Mubili (the human body).

6.15 As a spiritual being, man, as ka (mupashi: spirit), and of course, in every case, with his or her mind (mutima) absorbed by him or her as spirit, is invisible to the physical eye of every kind, even to the physical eye of the self. And so, in Lubemba and in Lunda, our mothers and our fathers have passed it on to us, over the generations, by saying, "umupashi e muntu: the spirit is the person". What they are saying is that it is not the body (mubili) and it is not the mind (mutima) which is the person. The person is primarily the ka (mupashi: spirit) once the ka (mupashi: spirit) unites with, that is, absorbs the mind. The mind in every ka is eternally invisible and the mind has no gender. Gender belongs to the ka, that is to say, every ka (mupashi: spirit) is either male or female, just as the physical body is also.

6.16 The ka (mupashi: spirit) is the indispensable entity of eternal life (mweo wa pe); and the ka of every person

is also the home of real consciousness (ukusalapuka kwa Cishinka) and of the divine nature (bumulungu); and in particular, the divine life of a mulungu (a divinity), a child of Lesa (God), Umutima-Ka-ibele (the Mind, Will and Spirit totally independent), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Kabumba (Ka-bumba: the Creator and Cause of all that is), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), Lesa Tumba Nambo (God All Opulent). The ka is the dwelling of divinity, or of being like God (buLesa).

6.17 No person can become a mulungu (that is to say, a divinity, a demigod, if male, or a demigoddess, if female), and enter the celestial world of our Father Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit) if in him or her as ka (mupashi: spirit) divinity (buLesa) and the divine nature (bumulungu) are absent. Furthermore, a mind alone, can never enter the heavenly kingdom because the mind on its own is not the person.

6.18 Because the mind (**ba**: mutima) and the spirit (**ka**: mupashi) unite for ever, the person **baka** (mind and spirit) does not return to this world after the physical body dies.

A created ka for a human being (umupashi wa buntu uwa lengwa) enjoys the same prospects as long as that ka is drawn to, walks with and worships Lesa (God the

supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), while he or she, as ka (mupashi: spirit), passes through this world.

6.19 As was ordained by Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), a man and a woman beget the body (mubili) and the mind (ba: mutima) of a child, and Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), begets or creates the ka (mupashi: spirit). The ka (mupashi: spirit) of every person and the ka of every thing else, whether animal, vegetable or mineral etc., does not come from any other source. No other being has such power. Were it not so, not a single one of our ancestors would have dared to call Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), TATA (FATHER) for generations. Furthermore, if, after invoking him as "TATA, LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE), LESA TUMBA NAMBO (GOD ALL-OPULENT), UMUTIMA-KA-IBELE (THE MIND WILL AND SPIRIT TOTALLY INDEPENDENT)", their petitions, requests and entreaties were not answered favourably, they would not have continued to invoke him, or to adore him, or to worship him, for generations. They would have abandoned him.

6.20 Although the ka (mupashi: spirit) comes from Lesa,

Mulungu, and unites with his or her mutima (the mind) and nominally with the body (mubili), every ka (mupashi: spirit) continues to enjoy divinity only so long as that ka and the mutima of that ka together, as baka (mind and spirit), continue, unto the last day in this world, to walk with him, and to receive from him the Mwisulo. However, only Lesa, Mulungu holds the power and the right to withhold his Mwisulo from any person.

6.21 If a ka (mupashi: spirit) rebels against Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One, and as a consequence forfeits the right to receive the divine essence, the ka begins to be dominated by the mind and its will and the body, a very dangerous situation to allow oneself to be in, because the mind and its will and the body together, with a ka (mupashi: spirit) living in rebellion against Lesa, Mulungu easily become increasingly susceptible to self deception or self-delusion. The immediate effect of this, is that sound judgment and sound conscience are lost. [cf. 9.57 and 9.65]. For this reason, in Lunda and in Lubemba, among all the families in the know, counsel has always been, **"Uleenda na katîna: walk with reverential fear."** [cf. 12.8]. Strictly speaking, katîna, with reference to Lesa, Mulungu, Tata (our Father), means loving him, praising and adoring him, and as ka (mupashi: spirit), worshipping him in private, and walking with him at all times, that is to say, as his temple.

6.22 For emphasis, because it is to one's benefit to know this fully; for a human child, the ka (mupashi: spirit), whether begotten or created, descends from Lesa, Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa milungu, Lesa wa mweo wa pe, with the initial **Mwisulo** (the divine, essence, the flow from his fullness), the measure of **mucetekanya** (intelligence and understanding), and **ubupe** (the talents and the other gifts) which our Father determines to give to that ka (mupashi: spirit). As revealed already in this book, the ka (mupashi: spirit) unites with his or her mind (ba: mutima) when that ka is called by name [cf. 5.1], and is named [cf. 5.2].

6.23 Once the ka (mupashi: spirit) unites with his or her mutima (mind), the person begins to be and becomes one of the living. While in this world, and after this world, he or she enjoys spiritual attributes and advantages; but while in this world he or she also has physical attributes, physical limitations, and physical disadvantages which are the consequence of having a physical body (mubili). On growing up that child, if fully tutored, will know, that Lesa, Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa milungu, Lesa wa mweo wa pe lives. If untutored, the child may grow up into adulthood, and even unto the end of his or her time in this world, totally ignorant of who he or she is as spirit, and who the true God really is. Such a child, and later as an adult, and even as a parent, may grow up totally ignorant of what is good and what is evil, to his or her detriment. cf. Chap. 9

6.24 Lesa wine wine Lesa Mukulu is kind and he is benign and, as stated elsewhere in this book, he does not withdraw mucetekanya (intelligence and understanding) and ubupe (the talents and the other gifts) which he has given to the ka (mupashi: spirit) of any person, even when a ka, whether begotten or created by him, is living in rebellion against him. However, mucetekanya without Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is what often leads a person into self-deception or delusion and error, such as denying to acknowledge the existence of Lesa, Mulungu, Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), Kabumba (Ka-bumba: the Creator and Cause of all that is, and of entertaining blasphemy (imiponto). One would, therefore, hope that these great gifts of Lesa, Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa milungu, Lesa wa mweo wa pe, his physical bounty on which we all feed, and his sustaining power or secret which makes it possible for every spirit, and therefore for every mind to continue to be, would make a person, who has not degraded himself or herself as ka (mupashi: spirit) to return to him on bended knees.

6.25 Walking with Lesa, Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa milungu, Lesa wa mweo wa pe, is not burdensome. He demands absolutely nothing and he expects absolutely nothing from each and

everyone of us other than living as his children and each and everyone of us, as ka (mupashi: spirit), living as his temple for our own sakes. His attitude towards us is perpetual love, and that is how we know him.

6.26 A direct relationship of the ka (mupashi: spirit) with Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), ensures that the ka is always fully protected from the destructive effects of every kind of idolatry, and from the demands of human beings, whose behaviour is spiritually lethal, pernicious, predatory, or even malevolent.

6.27 Because the ka (mupashi: spirit) is the key for entering the celestial world as a mulungu (a divinity), after this world, a young person, male or female, in Lunda and in Lubemba, before or on reaching puberty was and even today may still be fully enjoined not to entertain the fatal idea of abandoning Lesa, Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa milungu, Lesa wa mweo wa pe, but to walk in his ways, and to walk with him unto his or her (the person's) last day on this earth; that day when the physical body dies, a person's time in this world ceases, and the person baka (mind and spirit) has to leave this world. The dire consequences of rebelling against Lesa wine wine Lesa Mukulu, Lesa Wa ba were and may still be fully explained to the young spirit, ***gently, with love, and without any threats.*** After this has been done, with the

full clarification that this world is not our permanent home, and that sooner or later the physical body dies, the child, as he or she matures as a spirit, bears the personal responsibility of determining his or her own destiny and his or her own fate.

6.28 To the young males wisdom was and may still be imparted by the parents in the home, by male elders at the village academy of wisdom (Insaka ya mâno), by the brothers of their fathers, either at the Nsaka or in their homes, and by the uncles (the brothers of their mothers). A discerning spirit also learns a lot from mixing with tutored and not wayward peers.

6.29 Young girls were taught by their mothers (the sisters of their mothers, are mothers also), by their aunts (the sisters of their fathers and the wives of their uncles), and by other female elders. For the sake of emphasis, we repeat here, that young girls, on reaching puberty, did also go through, and many may still go through, an initiation ceremony (cisungu) for the purpose of being thoroughly taught as to Who Lesa, Mulungu, Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), Kabumba (Ka-bumba: the Creator and Cause of all that is) is, as our ancestors came to know him, and to understand him; and to know and to understand the meaning of real life, the meaning of living and the meaning of being, and how to conduct themselves selfishly in this regard, in order to ensure

self-preservation as a spirit, that is to say, as a divine spirit with a human mind.

ka followed by a verb

6.30 Ka is also found in many names where the ka, followed by a verb, reveals some of the attributes of that ka (mupashi: spirit) and therefore of the person, as in:

6.31 katûla (ka-tûla): ka (mupashi: spirit) who helps or who makes an offering or who pays a tribute, as in, "Ni Lesa Atûla: It is God Who helps." When Lesa (God) delivers to us ripe bananas or oranges, or avocados, beautifully and lovingly wrapped, or the super food called "peanuts" in shells, a repository of an incredible list of vitamins, minerals, fats and protein, all kindly preserved for our enjoyment; and for some, when he makes it possible for them to accumulate wealth honestly and with minimum toil, really, it is as if our Father pays tribute to all of us his children while we pass through this world. We ought not repay him with ingratitude.

6.32 Kanyanta: he who or ka (mupashi: spirit) imbued with the power to trample on, or to walk over others if provoked or assailed. If it is a physical act the ka will command its physical body by directing the will in the mind to do it. If it is in spiritual combat, the ka will use the mind's intellect and will to deliver crushing words and do spiritual damage to the adversary. So, a kanyanta is not one to be trifled with.

6.33 Kasebanya (ka-sebanya) he who or ka (mupasshi:

spirit) who disgraces or brings shame on any person or on others by exposing their weaknesses or frailties.
6.34 Kakupa or kafutika, is a person who is a ka (mupashi: spirit) that is a deceiver, from the verbs kupa and futika (to deceive).
6.35 Katunka (Ka-tun-ka): a person who is a ka (mupashi: spirit) that temps any other ka (mupashi: spirit) to do that which may even bring grief to that other ka, and therefore, to the whole person. So, this type of ka is a tempter.
6.36 kafundaula, a person, that is, a spirit who muddles up a case. From the verb fundaula, to stir up the mud (in water).

ka in names which reveal a person's talents, gifts, or occupation

6.37 Ka also appears in nouns which reveal a person's talents or occupation by the verb attached to the word ka, as in:
katebeta, a cook or chef (from the verb tebeta: to prepare and to serve food);
kafula, blacksmith (from the verb fula: to forge). Lesa wine wine Lesa Mukulu himself, as the Forger of invisible armies and weapons is called **"Tata Lesa Kafula wa fita fya fisama:** Father, God the Forger of invisible armies and weapons."
Kafundisha, teacher (from the verb -funda: to teach, to enlighten, to educate, to inculcate);

kakûla, builder (from the verb kûla: to build, a house or a hut, to lay bricks or stones);

Kabuka, Evocator of divine spirits (imilungu). Imilungu are in the celestial world (icalo ca milungu) in the spiritual universe (mu mûlu wa mipashi); buka means to evoke, consult spirits. A Kabuka is endowed with the power to make contact with and to consult imilungu. No one ever dared to hold himself out falsely to be a kabuka.

In each case the preceding word ka stands for mupashi (spirit). As revealed already, the ka (mupashi: spirit) is primarily the person.

ka-expressions which convey the diminutive

6.38 For some unknown reason ka is also used in expressions which convey the diminutive; and for "it is" in some expressions; as in:

ka-nono: it is small;

6.39 kanama (ka-nama), it is an animal; lit. it is a small animal; but ka-nama also means 'it is an animal ka (mupashi: spirit)'. If by saying 'kanama' they are referring to a human individual, it means that they are not happy with that individual's behaviour, because his or her behaviour is akin to that of the nature of beasts (ifinama). Animal behaviour is called bunama, Emph. ubunama. That kind of behaviour, in man, does not respect the self as a divine being; does not respect

another person as a divine being; and does not respect or obey natural law, that is to say, the orders or commands (ifipope) which Lesa (God) as Kalenga (Designer), Kabumba (Creator and Cause of all that is) has established (ifyo apampamina) in this physical universe (muli uyu mûlu wa fya lengwa), lit. in this universe of designed and created physical things, to ensure order as it applies to man, and by which rational persons are governed. Natural Law, if obeyed, ensures preservation of the self as baka (mind and spirit). In order to obey it, a rational person is enabled by conscience (kantepentepe) and by divine Counsel (Kampingu wa kwa Lesa, lit. God's counsel). cf. Chapter 9.

6.40 Natural law dictates in a person who is serious with his or her life,

(a) awareness of the natural imperative of self-preservation as a spirit, mind, and body, and that our Source, as spirits, that is to say, that each and every one of us as ka (mupashi) is Lesa wine wine (the true God), Lesa Mukulu (the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Mulungu, Umupashi Wa pulamo (the supreme Spirit), Lesa wa milungu (God of divine spirits) which is what we become when our bodies die, so long as, while here, we walk with and remain with him. Worshipping him and walking with him, with reverential fear, are imperatives for every thinking and reasoning person who values his or her being, that is to say, as primarily 'mind and spirit'. [cf. 12.8 and 12.10].

(b) filial love and reverence for, and duty and loyalty to, one's parents and their treasured values, and to one's ancestors, and to the treasured understanding, customs and traditions of one's people;
(c) loyalty to and love for one's wider family. This relationship is reciprocal;
(d) loyalty to, duty and respect for, one's country and its Authorities and the laws and customs of the land; and
(e) respect for all persons.
All these are not negotiable. [cf. also10.76].
6.41 It is in natural law that valued customs and traditions which have stood the test of time are enshrined. Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) has revealed them over thousands of years to man by his Mwisulo (his divine essence). [cf. Chapter 9] and man has used his intellect (bongo) to keep them.
6.42 In a real person, that is to say, one who has not degraded himself or herself as ka (mupashi: spirit), the mind (ba: mutima) and the spirit (ka: mupashi), as one united entity (baka), predominates over and controls the body-mind worldly tendencies - a consequence if the mind and its will co-operates with the body (mubili) against the interest of the person (baka: mind and spirit); in particular when one reaches that time in one's life, at which the major decision concerning one's direction and eternal destiny has to be made. A real person, when fully mature, observes not only natural law but also treasures sound values, and the imperatives of 'the divine nature

(bumulungu)' and 'being divine (buLesa)'.

6.43 The tendency of the body and a mind with an imperious will is primarily to gratify the senses and to pursue non-intellectual and non-spiritual activities. In man, these fall in the category of low level behavioural traits and may resemble the naturally impulsive behaviour of animals. In Lunda and in Lubemba, these traits are therefore classified under the term "bunama (animal nature), that is to say, behavioural traits and acts that resemble those of beasts." It is for this reason that the diminutive word "ka-nama" might be used if they see such behaviour in a fully grown up person.

6.44 The main feature in such behavioural traits is a total lack of being aware that man is primarily a spirit and that, as spirit (ka: mupashi), man is meant to be divine, because as spirit, he or she descends from Lesa (God) fully divine, whether begotten or created by him.

6.45 In the times gone by, bunama (animal types of behaviour) in man were grouped under things and traits that fell under a taboo. And so, if they say "kakoko" or "ninkoko), they are saying that he or she, as ka (spirit), is behaving like a chicken, hardly the way of behaving by a person who is aspiring to enter the celestial world, after his or her physical body dies.

6.46 Because names, by their meanings, do also indicate the nature of a ka (mupashi: spirit), it is wise to know the meanings of a name before giving a name to the ka (mupashi: spirit) of a child. [cf. Chapter 5].

ka employed to confer praise

6.47 Ka is also often employed in order to confer praise and in such other phrases, as in:

6.48 Kaume (ka-ume): he is a male, or [that] ka is a real man, or [that] ka is a very able or capable male spirit. Kaume is the colloquial of kanalume (ka-na-lume): ka (mupashi spirit) which is male.

6.49 Kanakashi (ka-na-kashi): she is female; lit. she is a ka mupashi: spirit) which is female or, that ka is a real woman, that is to say, a very able or capable female spirit.

It must be emphasized here that parents neither beget nor create spirits. They only beget bodies and minds.

6.50 Here are some other expressions which convey praise on a ka.

a. Ka-likwata bongo wa maka: he or she has a powerful intellect; this is another way of saying that the interaction of the mutima (the mind) and the ka (mupashi: spirit) is very effective in the person referred to, because the powerful intellect that person has makes that possible. A mind which readily engages and communes with its ka makes it possible for the person to enjoy real transcendental perception and transcendental consciousness with ease and joy, and without any rituals. However, one must, at all times, be aware that he or she is not worshipping any spirits but the true God, the great God, God the great One, God Who is, God of every ka. [cf. Chapter 10].

b. Kalicenjela (Ka-li-cenjela): he (or she) is clever, lit. [the] ka is clever; or he or she [or the ka] is cunning. Usually they would simply say, a li cenjela: he or she is clever. In this instance the 'a' represents the ka in order to avoid uttering the word ka with levity, because the ka (mupashi: spirit), if walking with Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit) is sacred and is, in man, his temple. Often they might simply precede the words of praise with the person's name, as in, Mwansa alicenjela, Mwansa is clever. The name Mwansa stands for and represents the ka. One therefore treats other persons with consideration and respect, and with the understanding that failure to do so may result in confronting and affronting Lesa, Mulungu, with serious consequences, because every person who walks with him is his temple.

6.51 As revealed already, and for the sake of emphasis, all names attach primarily to the ka (mupashi: spirit) and only nominally to the mutima (the mind).

6.52 Some names of persons are divine epithets of Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is) himself. It is therefore wise to know the meanings of the name or the names of a person. In Lunda and in Lubemba there are names which are epithets of Lesa wine wine Lesa Mukulu, Lesa Wa ba, and these names keep recurring in the families in which they have been treasured for generations. A person will readily know such names by their meanings.

6.53 In order to live continually as a divine person (umuntu wine wine, or umuntu wa kwa Lesa), the ka (mupashi: spirit) must continually receive the Mwisulo (the divine essence, the flow from the fullness of Lesa wine wine Lesa Mukulu, Lesa wa ba (the true God, the great God, God the great One, God Who is). [cf. Chapter 9 or simply call 9.1].

ka (mupashi: spirit) of every animal

6.54 For all animals (whether small or majestic, including rodents and reptiles e.g. the deadly snakes like the black and the green mamba, and the mighty cobra), all birds in general, fishes and all life of the oceans, seas, lakes, rivers, brooks and ponds, and for insects of all kinds, the ka is also a spirit according to its kind, but it is not begotten, it is a created ka. Furthermore, every creature in this category has a body with its attributes, and a mind with its powers according to its kind and the nature of that kind, as was ordained by Lesa wine wine Lesa mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is), Lesa wa mweo wa pe (God of life everlasting), Mulungu (the supreme Spirit).

the ka (mupashi: spirit) of every living thing in the vegetable family

6.55 For all other living things (e.g. trees and grasses and every other living plant), the ka is also a created spirit, that of a living thing, but of the vegetable family. By its

ka it is identified, and by its ka it carries it's name and reveals the powers it is endowed with (e.g. for healing as medicine, or for killing as poison, or for killing, or destroying, or controlling certain unfriendly pests, bacteria or viruses, and for use in traditional medicine).

ka of every inanimate thing

6.56 Millions upon millions of things without life, both visible and invisible to man, to the minutest entity, have each a ka, but that ka is not a spirit, it is the real essence or the vital principle of being, by which it is called by name and by which it comes into existence with all its attributes, powers, and properties. All inanimate things, even where they behave as if they have life in them, as Lesa (God), Lesa wine wine Lesa Mukulu, Lesa Wa ba, Mulungu ordained, are each a created ka; and to emphasize it, this type of ka is not a spirit. Some examples of inanimate things are: ka-nkungwe (whirlwind), akasuba (a-ka-suba: the ka that is the sun); ka-lutanda (ka that is a star), kalusenga (ka that is sand, that is, ka that is a grain of sand); kalibwe (ka-libwe: ka that is a stone), kashululu (ka-shululu), ka that is a comet, etc.; and in tools e.g. kamufwi (ka that is an arrow), kasembe (ka-sembe), ka that is an axe, and so on with many other tools, because these display the powers and attributes by which they act, in their use, as if they are living beings. Because of the powers they have, some of the names of inanimate things may be taken as names

for persons. In themselves, these are not spirits but every one of them, as a ka, is the essence by which it was called by name and by which it came into being and by which it is identified.

6.57 If the name of an inanimate thing, as mentioned above, becomes the name of a person, then the powers and the attributes of that thing must be understood as being possessed by the living ka (mupashi: spirit) of the person so named. For example, if a person's ka is called ka-mufwi (ka-arrow) that is to say, a human spirit with the powers of an arrow, that person, as ka, has the power and the hidden attributes of an arrow. If provoked, that person, as ka (mupashi: spirit), can use that power by, for example, using words that pierce like an arrow and cause spiritual damage in the victim; and in physical combat, that person will come into his own, and if armed, will inflict serious damage on the victim. A person with such a name, therefore, has to be treated with great caution, that is to say, has to be treated with respect and must never ever be provoked.

6.58 If the name of the ka (mupashi: spirit) of a person is that of an animal which is a predator, such a person's tendencies must be watched extremely carefully. In order to understand the nature of a person with the name of an animal, it is wise to know the behaviour and the tendencies of the category of the animal of that name.

Clarifications and notes
mucetekanya
(intelligence and understanding).

6.59 **Mucetekanya** is one of the four treasures of a person as spirit. The other three are: the indestructible essence of being **(ubutuntulu bushionaulwa ubwa kuba)** [cf. 6.8], the talents and the other gifts **(ubupe),** and **Umwisulo:** the divine essence, the flow from the fullness of Lesa (God), Mulungu; cf. Chapter 9.

In mucetekanya are:

(a) capacity to discern as a divine being (imimwene ya buLesa; lit. ability to see like a divine spirit (umulungu);

(b) other than the laws, are the secrets of the universes or the heavens (ifya inkama sha myûlu);

(c) the laws (ifyebo ne fipope) of Mulungu (the supreme Spirit), Lesa (God the Supreme Being) our Source, our living Father. These laws, if obeyed, assure a person's well-being and also cause a person to fulfil the purposes of Lesa (God), Mulungu (the supreme Spirit). [e.g. cf. 3.3]. If not obeyed, these laws make a person discover the truth sooner or later; the discovery, though, may be painful. Hence, why it is also wise to obey the customs and traditions of one's people. However, obeying these hidden laws is helped by kantepentepe [cf. 9.57] and by Kampingu [cf. 9.65].

Nothing from the senses enters the spirit, and hence nothing from the senses enters mucetekanya. However, mucetekanya has power over the mind and the brain and

the senses. As revealed already in this chapter, and elsewhere in this book, the measure of mucetekanya (intelligence and understanding) with which a ka (mupashi: spirit), whether begotten or created, is endowed by Lesa, Mulungu, Lesa wine wine Lesa Mukulu, is in the ka (mupashi: spirit) when the ka descends from him, and unites with the mind (mutima) from the human parents.

6.60 Mucetekanya (Intelligence and understanding) is the very great gift given by Lesa, Mulungu, to every ka which, if the will in the mind is compliant, guides, illuminates, and governs the mind (mutima) of that ka. Mucetekanya ensures that the intellect (bongo) and the will (kufwaya) of that mind use effectively, and to the advantage of the person, the knowledge received in the mind, that is to say, facts (ifya cine) from the senses and from emotions and feelings, and real truths, that is, real knowledge (ifya Cishinka) from the divine essence in the ka (spirit); [cf. Chapter 9].

6.61 Mucetekanya also makes it possible for the talents and the other gifts (ubupe) of Lesa, Mulungu to manifest themselves by what a person does with them.

6.62 Mucetekanya, working in concert with the Mwisulo (the divine essence), is the greatest power available to the person to enable him or her to perform with very little or with no difficulty, to the advantage of the whole person concerned and even to the advantage of the whole world. This is particularly the case with those great men and women who have passed through this

world and those who are passing through this world as geniuses, who have produced the great works that have caused the advancement of mankind. In geniuses mucetekanya works with the talents and the other spiritual gifts with the help of the divine essence (Umwisulo), and the intellect (bongo) very powerfully, so much that many of us are simply left stunned, but with great admiration. However, mucetekanya without Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is) makes a person become susceptible to serious error and even to self-delusion; and contempt for the Divine makes such persons fall into that trap.

6.63 As mucetekanya (intelligence and understanding) and ubupe (the talents and the other gifts) with which a ka (mupashi: spirit) is endowed, whether begotten or created, are together a property of the ka, if the ka is enjoying the Mwisulo (the divine essence), mucetekanya and ubupe are always fully illuminated. This illumination also makes it possible for bongo (the intellect) to galvanize the mind for effective performance, with visible results that may benefit millions of persons and even nations.

6.64 Mucetekanya is degraded and ubupe are often dimmed if the ka (mupashi: spirit) allows the mind and its will and worldly desires to overwhelm and to degrade it. [cf. Chapter 12, onaika]. If the ka is degraded, the Mwisulo is forfeited and mucetekanya (intelligence and understanding) cannot perform effectively in the person.

In serious cases the bupe (the talents and the other gifts) may also become dormant; the consequence is that the mind and its will and the body take reign; the person deprives himself or herself of the opportunity to exploit his or her talents, and to realize his or her full potential.
6.65 The most serious shortcoming in a person is where the ka (mupashi: spirit) rebels against Lesa, Mulungu, Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), Kabumba (Ka-bumba: the Creator and Cause of all that is, in particular openly, and with no regrets. This is also the case with persons in any cult or sect in which other spirits, whether of the living or of the departed, are worshipped and adored wittingly. or where the person is unremitting in pursuing a life-style which is in conflict with the divine nature (bumulungu) and is also in conflict with being divine (buLesa). Such persons live under that delusion in which the mind tells them that they are self-sufficient intellectually, but are unaware that they are spiritually poor.
6.66 It is a great misfortune, and it is a calamity for a rational person to allow himself or herself to be in a condition in which mucetekanya is cut off from Umwisulo (the divine essence), the flow from the fullness of the true God, the great God, God the great One, God who is, God of life everlasting (Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa wa mweo wa pe),

the Source of all life (Intulo ya mweo onse), the Owner of the spiritual universe (Umwine wa mûlu wa mipashi), lit. the Owner of the heaven of spirits, in which all spirits dwell after this world.

CHAPTER 7

Baka (Muntu. Emph. Umuntu: the Person).

7.1 At this point, in the emergence of the person, the ka (mupashi: spirit) and the ba (mutima: the mind) have united, and together they have become a complete, real and eternal person (baka: muntu. Emph. Umuntu: he who is living, if male, or she who is living, if female), that is to say, he who is a person, for ever. However, as revealed already, the physical body, which emerges from its mother's womb with the mind, dies sooner or later, but baka, after the physical body dies, is still in and dwells in a spiritual (i.e. a non-physical) and eternal body with which the spirit descended from Lesa, Mulungu.

7.2 **Ba** is **mutima** (the **mind**, that is to say, the non-physical and invisible heart); and

Ka is **mupashi** (**spirit**), the real life (umweo wine

wine), the entity in which is the indestructible essence of being that makes it possible for a life (in this case a person) to be and to remain. It is also the ka which makes it possible for the mind, which the ka absorbs, to continue to be and to remain .

Baka is clearly revealed in the word "bakampanda (baka-mpanda: person-so-and-so)", that is to say, mind and spirit so-and-so, where the person's name is not mentioned. On many an occasion people might simply refer to the person as kampanda (ka-mpanda: spirit-so-and-so) where the name is not mentioned or where the person is not yet known by name.

Muntu (Mu-ntu) is **Mu:** He who is, or, She who is, and **ntu:** living.

7.3 If the word "ba" in the word bakampanda is used as a plural prefix, then the word bakampanda (ba-ka-mpanda) is saying that it is referring to more than one person, that is, to more than one spirit, that is to say, "spirits-so-and-so", in this world.

7.4 If the word "ba" in the word bakampanda is used as a respect prefix when they are referring to one person, in such a case they are referring, with respect (WR) to that one person, one ka (mupashi: spirit), that is, "spirit-so-and-so", still living in this world but whose name is unspecified. At no time do they ever refer to a person as a body (mubili) or simply as a mind (mutima).

7.5 The reader will see from the above that the words baka-mpanda and ka-mpanda do not include the physical body (mubili); thereby revealing and affirming that the

body (mubili) is not the person. [cf. Chapter 3].

7.6 Baka is also revealed by every person, to himself or to herself, when he or she says "my body"; the one saying "my body" is baka. The ka (mupashi: spirit) reveals himself or herself when he or she says "my mind"; the one saying "my mind" is the ka (mupashi: spirit); and the mutima (the mind) reveals itself when it says "my spirit"; the entity saying "my spirit) is the mind (mutima) and does so using its intellect (bongo). However, the mind cannot say "**I**" ("**Ine** or **In**"), or **"I am"** ("**Ndi** or **Ni'ne**") on its own without the spirit. On the other hand, it is absolutely impossible for the body, on its own, to say "my mind" or to say "my spirit" or to say "I" or "I am". However, baka speaks on behalf of the body, as in: 'I am not well' , when, in actual fact, it is only the physical body which is not well.

The Bemba words "Ndi, In, Ine, Ni'ne, stand for and reveal timeless existence and being, just as the English words "I" and "I am" do. These words, therefore, cannot be associated with the body which is finite. Below are some examples in which the Bemba words 'In, Ine, Ndi and Ni'ne' appear,

(a) in the names Inkape (In-ka-pe: I-spirit-eternal)), Inkandu (In-ka-ndu: I-spirit-strong, that is, I-strong-spirit).

(b) Ine, Ndi wa pe: I, I am eternal. **Ine** and **Ndi** is the ka speaking; but of course helped by the mind and the body. However, the mind lives and remains only because it is united with or is absorbed by the ka (mupashi: spirit), it

has no life of its own, indispensable though it is. [cf. eonaika and onaika in Chapter 12].
(c) Ndi uo Ndi: I am the one I am.
(d) Ni'ne Kalubula: I am Deliverer; lit. I am Spirit [the]Deliverer. In Lunda and in Lubemba, the Spirit Who is the Deliverer is understood to be Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit). [cf. 6.8 to 6.12].
7.7 As already explained in Chapter 6, every person is primarily ka (mupashi: spirit), and every person, as ka (mupashi: spirit), has a measure of intelligence and understanding (mucetekanya), and the talents and the other gifts (ubupe), as given to him or her by Lesa, Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa Wa mweo wa pe (God of life everlasting), our Source (Intulo yesu).
7.8 The ka (mupashi: spirit) of every person (baka), whether begotten or created, knows that the true God lives, at any rate as the true God has revealed himself in the culture of that person, unless that ka has degraded or has ruined himself or herself [cf. onaika in Chapter 12], or because that person, as baka, is pursuing a life which is not in conformity with the divine nature.
7.9 It is because the ka (mupashi: spirit), the real life, unites with the mutima (the mind), that it is possible for the mind to continue to live, to survive and to remain; and that is why the ka is called and is named, as soon as possible, after the ba (mutima: the mind) and the mubili

(the body) emerge from the womb of the human mother.
7.10 The **ba (mutima**: the mind) on its own, even though it is the thinking and reasoning entity, and even though it is indispensable, it has no identity or separate life of its own.
7.11 It must be emphasized here, that even when it is said that a ka (mupashi: spirit) has destroyed himself or herself [cf. onaika in Chapter 12], that does not mean that the ka has ceased to exist. No ka (mupashi: spirit), and no ba (mutima: mind) once united with or absorbed by the ka (mupashi: spirit ever dies. Every baka (muntu: he who is living or she who is living), lives for ever. After this world baka either becomes a divinity (mulungu, emph. umulungu), and enters the celestial world (umûlu wa milungu), so long as he or she remains with Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit) while passing through this world, or enters the Netherworld (Îngi) as a rebellious spirit, with other rebellious, and evil, spirits.
7.12 An informed and caring family, therefore, takes every care and with expedition, but not with careless or ill-considered haste, to ensure that the ka (mupashi: spirit) of the child is given a proper name or proper names, and tuition at or before the child reaches puberty.
7.13 Just in order to refresh our minds, as stated already; at this point, in the emergence of the person, the ka (mupashi: spirit), begotten or created by Lesa, Mulungu, has been called from him, has descended from him, has been named, and has united with the ba (mutima: the

mind) which emerged from its mother's womb with its body (mubili), and the two together have become a full and complete person (baka: muntu (mu-ntu: he who is-living, or she who is-living)); that is to say, a human mind with its intellect and its will and a divine spirit.

7.14 The spirit is divine, and continues to be divine so long as the person, after puberty, does not degrade himself or herself; however, the mind, which is human in every person, is not divine; the mind benefits from the divinity of the ka if the ka remains divine.

7.15 The ka (spirit) continues to receive the Mwisulo during the child's time of innocence which ends at the child's puberty, after which the child must know that it is incumbent on him or her to walk with innocence (bukaele) and with Lesa (God the supreme Being) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), to whom he or she is accountable, in order to ensure that the Mwisulo continues to flow into him or her as ka (mupashi: spirit). [cf. Chapter 9]

7.16 The foregoing helps to clarify why, in Lunda and in Lubemba, it has always been an imperative in all informed families to explain to their children, male and female, who they are as persons and why they must be taught, before and at puberty, for their own (the children's) sakes. The children are also taught the imperative and the advantages of walking with Lesa (God the supreme Being), Lesa wine wine Lesa Mukulu

(the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), and the dire consequences of living in rebellion against him, or of taking divinity (buLesa), in them as spirits, for granted.

7.17 Baka (mind and spirit) and the spirit's spiritual body, is invisible to all physical eyes but is visible to any person whose spiritual eyes (amênso ya mupashi), as those of a Kabuka (Evocator of imilungu,) have been opened.

7.18 In times gone by, the milungu (divinities, that is to say, our departed divine ancestors in the celestial world) were honoured with an offering, such as beer, a big basket of flour, or by sprinkling the blood of doves, goats or sheep in the inside and on the roof of their temple (Ulufuba), in order to maintain harmony between them and the living descendants still passing through this world. In actual fact, after the sacrifice the beer or the flour or the flesh of the doves, goats or sheep were consumed by the people and by the priest of the milungu. However, the milungu (imilungu) were never, and they are still never worshipped. Imilungu acted as willing intermediaries between their people still living in this world and Lesa wine wine Lesa Mukulu in times of emergency, as when it was urgent to receive an answer to deal, say, with a famine caused by a drought that had befallen the people. On such occasions Mulungu Umupashi Wa pulamo (the supreme Spirit) was never invoked, because he is extremely remote in his attribute

and by this his Name Mulungu.

7.19 Baka is perceived also, by a person whose powers of intuition (kwiluka), and of intelligence and understanding (mucetekanya), working in concert with the intellect (bongo), enable him or her to perceive the spiritual presence of a person (baka) after examining that person's spiritual attributes and activities. Baka cannot be perceived by sensory perception and by everyone whose ka (mupashi: spirit) is devoid of the Mwisulo [cf. Umwisulo in Chapter 9].

7.20 The physical body (mubili) is primarily a servant of baka while baka passes through this world; It belongs to this world and does not go to the celestial world (icalo ca milungu: the world of divinities), and it does not go to the netherworld (Îngi) either. When baka (the person) departs from this world, he or she enters the celestial world in the spiritual universe, as a mulungu (a divinity) fully dressed in his or her spiritual (immaterial) body, and if he or she is unfit to enter the celestial world, he or she, enters the netherworld (Îngi) whose other name is the deep (icinongolwela) and which is also in the spiritual universe.

7.21 Baka: umutima-ka or umutima-no-mupashi (mind and spirit), umuntu (the person: he or she who is living), was not meant for, is not meant for, and is not destined to live in this world for ever. This world is simply where we all begin to be as Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great

One), Lesa Wa ba (God Who is), Lesa wa milungu (God of divinities), Lesa wa mweo wa pe (God of life everlasting), ordained. [cf. 1.3].

7.22 Baka remains fully conscious, and what he or she says is articulate and intelligible, for as long as the dying body is able to speak, even if that body is in pain, right up to the last moment when the breath, that is to say, the life of the flesh in the body, ceases, and baka departs, as already explained.

7.23 Among persons who have never been tutored in childhood, and have never had it explained to them, by their parents or by their elder relatives or by other elders, as to what a person is, that is to say, that a person is "mind and spirit", and that the person is primarily a spirit (ka: mupashi), but of course with a physical body while passing through this world, in such persons the mind and the body and the senses often predominate over the ka (mupashi: spirit).

7.24 On the other hand, among those who have been tutored and who know that the person is mind (ba: mutima) and spirit (ka: mupashi), that is to say, baka (muntu, the person), predominates and governs the body and all one's actions. In such persons, the spirit (ka: mupashi) always acts as the prime mover and governs the mind and its will and its intellect (bongo), and hence the body also, and all one's actions and even thoughts. The majority of responsible persons are to be found mostly in this category. The person in this group knows and treasures the knowledge that the ka (mupashi: spirit)

is the seat of intelligence and understanding (mucetekanya), the talents and the other gifts (ubupe) given to him or her by Lesa (God the supreme Being), Mulungu (the supreme Spirit), and that Umwisulo (the divine essence cf. Chapter 9) flows into him as ka (mupashi: spirit), and that these are too valuable for his or her existence not to treasure.

7.25 For these reasons, persons with this understanding also know that walking with Lesa (God the supreme Being), Mulungu (the supreme Spirit), must never be and should never ever be negotiable.

7.26 In the times gone by, persons whose spiritual eyes had been opened, were able to see a departing person, as spirit, separating himself or herself from his or her physical body, as the body was dying. Such persons could also witness that the departing person, as spirit, was already in a spiritual or immaterial body, as he or she became separated from his or her physical body after which they were able to see him or her depart, and become totally invisible to this world, while those around them, whose spiritual eyes were not opened, could not witness the phenomenon. Urbanisation and modernity, in which pursuing materialism predominates etc. have degraded this spiritual power and caused it to become dormant.

7.27 A person whose spiritual powers are totally dormant, that is to say, one whose spiritual powers have not become developed because he or she has not been taught what he or she, as a person is, or because he or

she has rejected this truth, and as a consequence, is one who, as ka (mupashi: spirit), is passive, in such a person the mind and the body and the body's physical senses, emotions and feelings are always in charge of the whole person. Such a person sees and values all things, animate and inanimate, and all persons, only in physical or material terms; that is to say, by his or her physical senses, and in particular by the person's physical sense of sight, that person's perception and power to evaluate anything, in more than three quarters, and may be even in more than ninety percent of the cases, are guided by the physical attributes of what that person's physical senses reveal to him or her. In such a person the physical senses, sensing and sensory perception dominate the person's life. It is a very low level, indeed the lowest level of human consciousness, and many remain at this level for the rest of their lives. If the Reader has reached this point, he or she should not be in that sad position. [cf. 8.5].

7.28 For the sake of emphasis, and in order to leave no room for any doubt, Baka (the person) is immaterial, but real, and fully spiritual and invisible to all physical eyes, as Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) himself is.

7.29 Baka (mind and spirit) is not the biological entity; the biological entity is the physical body (mubili) which, however, makes it possible for baka to make sense of, and to pass through this physical world, in which baka

begins to be, and in which baka must learn the meaning of real life, the meaning of living, the meaning of being, and the imperative for surviving here, and why one must aim for living eternally in the celestial world. [cf. 1.3].

7.30 With this understanding, a person knows that, as baka (mu-ntu: he who is living, if male, or she who is living if female) is not destined to remain in this world for ever, and that everyone passes through this world only once; to this physical world, baka (the person) never returns.

7.31 The biological body (mubili) which emerges with its mind (ba) which very soon after this becomes a mutima (the non-physical heart), as explained already, is simply baka's dwelling and baka's servant while baka is passing through this world. On its own, that is to say, without a mind (ba: mutima) and without a spirit (ka: mupashi), the body (mubili) could not think, and it could not reason; it could not make intelligible sounds; it could not enjoy a dialogue with another living human body, if that other was also simply a body without a mind and without a spirit, let alone speak or respond and converse with others spontaneously; furthermore, it could not sing. However, it could act but only on impulse. Luckily for all of us, every person, while living in this world, is a living body (mubili), a mind (ba: mutima) and a spirit (ka: mupashi), without exception.

7.32 Were it that a body (mubili) and its mind (ba: mutima) had no spirit (ka: mupashi), that body and its mind could not understand what was coming in from the

external environment by the senses and the goings on, in its internal environment., because, as revealed already, mucetekanya (intelligence and understanding) resides in the ka (mupashi: spirit) and not in the mind. In other words, a body and a mind without a ka (mupashi: spirit), if there were such a one, would lack understanding. Furthermore, without the spirit (ka: mupashi) the body and the mind (ba: mutima) could not see the imperative of discovering and knowing, let alone see the justification for worshipping Lesa (God the supreme Being) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), and what providence really means in full.

7.33 For its duties every living human body is a highly sophisticated entity with more than thirty trillion cells, and with a brain containing more than eighty billion neurons for receiving information from the senses, storing and transmitting it within itself; and for transmitting it to the mind, and for receiving information and acting on the commands from the mind.

7.34 In order for the living body to do so, it is governed by Cebo (Word, Command, Order), as was ordained by Lesa, Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Kabumba (the Creator and Cause of all that is). However, as explained already, sooner or later the physical body (mubili) dies and returns to its elements, but, baka lives on.

7.35 On its own the physical body (mubili) is primarily flesh, blood, and bones, with its life (ukupema) of the

flesh, as it was ordained and caused to be by Lesa, Mulungu, Kabumba. In elements, the greatest portion of the mass of the body is made up of Oxygen (65%), Hydrogen (10%), carbon (18.5%), nitrogen (3.2%), calcium (1.5%), and phosphorus (1%). These six elements add up to 99.2% of the total mass of the body in these elements. The remaining 0.8% is made up of potassium, sulphur, sodium, chlorine, magnesium, iron, iodine, gold and other trace elements. The brain, the amazing computer, which is physical and is part of the body's flesh, derives its being from these same physical elements. None of these elements think, and they were not programmed to think. If that were so, man as simply a physical being, could not enjoy free will, could not reason, could not have understanding, could not enjoy self-awareness and reflection, could not discover and know, let alone understand and enjoy transcendental consciousness; in short, it could not be truly conscious. It would simply be a robot. Such a being, which simply returns to the earth, could not be of any consequence to Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa ma-ka yonse (God of every ka), Lesa wa milungu (God of divinities), Lesa wa mweo wa pe (God of life everlasting).

7.36 As stated already, while in this world baka (the person: mind and spirit) dwells in and outside the physical body (mubili). In a deep sleep with a dream

(ukulâla ne cilôto), in which the body is not involved, baka departs from and returns to the reposing physical body at will. Dreams are coherent if baka is not in the sleeping or reposing physical body; they are incoherent if baka is in the sleeping or reposing physical body, because, in a dream in which the physical body is involved, the goings on in the brain (tompwe) interfere in the dream.

7.37 As the physical brain (tompwe) is to the physical body (mubili), so is the invisible heart, the mind and its will (ba: mutima) to the spirit (ka: mupashi). However, the mind thinks and reasons by being aided by its intellect (the non-physical brain: bongo) and by its spirit (ka: mupashi), whereas the physical brain (tompwe), and the physical body (mubili) on their own, do not think, and do not reason. The physical brain is simply a highly sophisticated and complex information monitoring, processing and transmitting computer. That said, every person is free to keep the understanding which they have about themselves, because only an individual fully knows who he or she really is. However, even if a person rejects the truth, the truth is that every human person, while passing through this world, is a spirit, mind and body. The dwelling place of the mind is the spirit once the two unite shortly after the ka (mupashi: spirit) is named [cf. Chapter 5]. As we have said already in this Book, the physical body dies sooner or later and baka (mind and spirit) departs and enters the spiritual Universe.

7.38 As explained already, with the help of the senses and the nerves the brain is a collector and a receiver and a temporary store of bits of information; it is also a transmitter of information and commands within the body. The brain transmits information to baka, primarily to the mind, for use by baka. The brain is also used by baka to cause the body to perform all kinds of acts, tasks and actions; and this includes causing the body's hands to do all kinds of things including causing the hands to write., and causing the body's mouth to speak, to recite, to sing and so on. However, while in this world, the physical body (mubili) with its brain (tompwe), along with the invisible mind (ba: mutima) and the invisible spirit (ka: mupashi) work together as one entity or as a united team, as long as the mind and its body do not overwhelm the ka (mupashi: spirit); and that is the position of every person, whether the person is aware of this truth or not. The physical brain and the rest of the physical body, without baka (mind and spirit), could not, cannot and will never ever function as the person.

7.39 We hasten to clarify this here, as it has been passed on to us by our mothers and our fathers over the generations, that everything which is subject to measurement (conse ci pimwa) and everything which is subject to time (na conse ca ikatwa ku nshita) does not think (ta citontonkanya), and does not have the capacity for reasoning (kabili tacaba no kulanshanya no kulubulushanya). In short, all physical things, on their own, do not think and do not reason. They could only

appear to do so if they were programmed to mimic real human beings. However, by the person's living body and its form, the image of the ka (mupashi: spirit) is revealed, as clearly set out later in this Chapter.

7.40 The physical body of the person, as are all physical bodies, is subject to measurement and to time. On the other hand, the mind (ba: mutima) and the spirit (ka: mupashi) are not subject to measurement and are not subject to time. They are one , they are indestructible, and they are eternal.

7.41 The activities of the mind and the spirit together, in short, the activities of baka, in particular

(a) contemplating Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa milungu (God of divinities), Lesa wa mweo wa pe (God of life everlasting),

(b) and enjoying the benefits of the divine essence poured into baka, via the ka (mupashi: spirit), [cf. chapter 9], are eternal for everyone who treasures these.

7.42 While in this physical world, the body with its brain and its senses, is absolutely critical to baka's ability to abstract information from this world by using the senses; and in acting and in living in this world, including the imperative of begetting (ukufyala) in order to comply with the silent divine Command (Cebo) which is "ukufyalila Lesa, to beget for God." [cf. 3.3].

7.43 By the senses we are enabled to see, to feel, to

inhale, to taste, to hear, and by each and everyone of us as baka (mind and spirit) to perceive and to understand and to enjoy beauty, and all the divine in nature which we come in contact with; for example that enjoyment which we derive from looking at a very beautiful form, or at a beautiful landscape, or at a beautiful flower of say, an emanating rose and by inhaling its fragrance; as that of the rose "Desprez à Fleurs Jaune." This enjoyment enlivens and gives happiness to our spiritual selves (that is, to the majority of all of us, each as baka). Often we might say "the beauty and the fragrance of this rose are heavenly", indicating to us, by intuition, that life in the celestial world is partly that of enjoying seeing beauty and deriving pleasure from the superb non-physical fragrances in that world. Here, therefore , I must share with you my dreams and my experiences in this regard, before we proceed further.

7.44 **The celestial world of divine spirits (Icalo ca mu mûlu ica milungu; lit. the heavenly world of demigods and demigoddesses)**

In my dreams and, on many an occasion by intuition, I have seen what could well be the phenomena of the world of imilungu (divine spirits, that is to say, demigods and demigoddesses), which is who we become when we depart from this world after our physical bodies die, so long as we walk with and remain with our living Father, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who

is).

(a) In this regard, my dreams and my intuition, have revealed a world which enjoys exceptional peace and tranquility (cabe calo ca bwanalâle bwa pulamo), with stunning landscapes (ne milundu, ne finininina, ne fibwandanshi ifya mimonekele ya yemba nganshi), incredibly beautiful and majestic mountains (ne mpili sha yemba no ku katama), the valleys and the meadows of which, have streams of clear running waters (ayo mu mipokapoka na mu ma nika ya ya ko, mwabe milonga ya menshi ya lengama).

(b) In that world I have also seen exceptionally beautiful flowers of many many kinds, of many many different plants, and in many places, including the flowers of the valleys and the meadows (muli cilya calo kabili na mwene amaluba ya ma bwina ya fikula mu mushili, ayengi, mu fifulo ifyya lekana lekana, na mu mipokapoka, na mu ma nika); and the varied songs of the birds, crowned the enjoyment (elyo inyimbo sha fyuni isha lekana lekana sha sansamike ukuilemena).

(c) Also, I have always imagined that, in that world, many of these beautiful flowers give off aromas, scents, and fragrances that give incredible pleasure to the keen spiritual sense of smell. Aided by intuition, among the

fragrances I have imagined we enjoy there, are the kind which surpass even the delicate fragrance of the Premium Frankincense Boswellia Sacra of Oman, and in particular, that of the Royal Green Hojari; the sweet fragrance emitted by the Jasmine, and last but not least, is the aroma, or the scent, or the fragrance of the lily of the valley; though lethal as a plant if wrongly handled or eaten by accident, in this physical world, even here its celestial fragrance is benign.

(d) The pinnacle or the summit, of these eternal experiences, is when, as imilungu, all of us clothed in radiance, behold, with our spiritual eyes, and with awe, the surpassing beauty of the face in radiance, and the form emitting superb effulgence, of our living Father, Lesa (God the supreme Being), Lesa Wa ba (God Who is), while angels (ba malaika) sing in tunes and melodies which surpass every song, every melody and tune man has ever heard on this earth.

(e) It has always come to me that when, in our celestial world, we are not feasting on these spellbinding experiences, that our life there, as imilungu, is that of contemplation; but we should look forward to discovering many pleasant surprises there, including the truth that while this world is physical and its living

things have a finite physical life, that celestial world and all things in it, all celestial, appear with superb brilliance, while all its spirits, all fully divine, emit stunning radiance, eternally.

7.45 Here on earth this enjoyment is partly made possible by the sun, the emblem of Lesa, Mulungu, Kabumba, because the sun, working with air, water and the soil etc., causes physical life to flourish on earth, and to continue, by its light and by its heat and by its other hidden causative secrets, for man and for much of the animal and vegetable kingdoms.

7.46 After this world, as will be explained further in here, baka does not need a physical body. Because the ka (mupashi: spirit) descends fully dressed in a spiritual body, once the ka unites with and absorbs the mind (mutima), to become baka (muntu), baka dwells in a spiritual body (umubili wa bu mupashi) with which and in which he or she leaves the physical body, when the physical body dies, and turns into a mulungu (a divine spirit). Even where baka goes to the netherworld (Îngi), he or she is in his or her spiritual body, but that spiritual body does not have the glory and the radiance of baka who turns into a mulungu (a divine spirit, that is to say, a divinity).

7.47 The process of leaving or abandoning the physical body, by baka (muntu: the person), which is known as dying or death (ukufwa), is called "ukusotoka kwa muntu", that is to say, the coming out of, or the setting

aside of, the earthly remains (the dying physical body) by baka. [cf. Mubili in chapter 3].

7.48 Our immediate ancestors treasured and valued this knowledge intimately as their ancient ancestors had done from time immemorial, over many thousands of years, because, with their spiritual eyes open, they were able to see a person (baka) become transfigured into a mulungu (a divine spirit) and depart from this world on the death of his or her physical body; that is to say, depart fully dressed in his or her her invisible spiritual body which, while in this world, is within the visible physical body. Equally they were able to see baka who was heading for the netherworld (Îngi) when the physical part of his or her physical body died. The departure of baka heading for the netherworld (Îngi) always caused great lamentation and very profound wailing.

7.49 The spiritual ability to witness baka turn into a completely spiritual being when the physical body dies has been dimmed, mainly by the following:

(a) predominance of the mind (mutima) and the physical body (umubili wa munofu na mafupa; lit. the body of flesh and bones) with their sensory perception over the ka (mupashi: spirit), instead of the ka (mupashi: spirit) enjoying predominance over the mind and the body. It is in the ka (mupashi: spirit) of a person that the spiritual eyes are located, just as the physical eyes are located in the head of the physical body. As stated already, the form

of the human ka (mupashi: spirit) is the form that is revealed by the human body. That form is the form of Lesa, Kabumba with which and by which he appears to the divinities and the angels, in the celestial world, whenever he appears.

If, in this world, the eyes of the ka (mupashi: spirit) are completely dormant a person cannot see baka (the person); instead, he or she will see only the physical body of every other person.

(b) the pressures of urbanization and therefore the imperiousness of sensory perception; and for a small portion of the human race, decadence. The latter two, that is to say, sensory perception and decadence often go hand in hand with urbanization and some become their victims, as the attractions and the freedom made possible by the towns press themselves on the senses;

(c) for some people, idolatry and worshipping, with intent, spirits other than Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting).

(d) insidious forms of organized religion which draw the unsuspecting into worshipping spirits or even persons still living

in this world, other than Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting).

(e) deliberate rebellion against Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba, Kabumba ;

(f) contempt for the Divine (Lesa, Mulungu), contempt for being divine (buLesa), and contempt for the divine nature (bumulungu) [cf Chapters 10 and 12];

(g) by some, crime, in particular murdering innocent persons, extortion, pillage, and dishonesty in general, [cf. Chapter 10] or

(h) any combination of these.

These are some of the serious dangers which waylay all of us in this physical world; which, if a person succumbs to any of them, make it impossible for the person to see the invisible with his or her spiritual eyes, and which weaken or degrade and even destroy the divine in any person. [cf 10.34 & Chapter 12].

7.50 The person's ka (mupashi: spirit), as to his or her form, as we have stated elsewhere in this book, is that as is revealed by the living human body at its zenith in beauty, that is to say, between the ages of 35 and 40, and it is the form of Lesa, Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One)

in his attribute as Kabumba (Ka-bumba) the Ka (Spirit) Who is the Creator and Cause of all that is. Our ancestors, who, while still in this world, perceived, honoured and communed with our ancestors (imilungu: the divinities) in the celestial world, have passed it on to us that, "imilungu yonse yaba iya canjabuka, no kuwama ukwa pulamo, kabili ila bengeshima: lit. all the divinities (or divine spirits) are beautiful, with surpassing beauty, and they appear with radiance." This reveals that our physical bodies, even at their zenith in beauty are not as beautiful as spirits who are imilungu, which is what we become after this world, so long as we remain with our Father, Lesa, Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba, Kabumba.

7.51 And so, as revealed already elsewhere in this book, and for the sake of more emphasis, in Lunda and in Lubemba they would say, even today, "umupashi e muntu: the spirit is the person." By these words, they are saying that the ka (mupashi: spirit) is primarily the person, and that, it is not wise, and that, it is extremely dangerous, to neglect the self as ka (mupashi: spirit); and that, it is not safe to concentrate only on things coming into us by our senses and by the internal demands of our physical bodies or the demands of self will, that is to say, that will in a person which defies the Will of Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa

milungu (God of divinities), Lesa wa mweo wa pe (God of life everlasting).

7.52 The following are the foremost of the many dangers which waylay every person as ka (mupashi: spirit):

If the ka is living in rebellion against Lesa, Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba, Kabumba , or is steeped in idolatry with intent, or is a victim of insidious idolatry but still remains in it, after discovering that truth, or is involved in, or is party to crime, including wanton killing of innocent persons, then that ka (spirit) takes the risk of cutting himself or herself off from his Mwisulo (the divine essence, the flow from his fullness). If the Mwisulo ceases to flow into the ka (mupashi: spirit), that ka (mupashi: spirit), which is meant to be the governor of the mind and its will, and the body, becomes Mwisulo-vacant, and the person descends to the level of muntunse, that is to say, a person with a degraded ka (mupashi: spirit); and if he or she remains in that condition, he or she cannot enter the celestial world (tekuti engile mu calo ca milungu); lit. that person cannot enter the world of demigods and demigoddesses. For a rational person, in full command of himself as baka, to allow himself or herself to descend to the level of muntunse, is a very grave, self-inflicted misfortune.

7.53 When baka (muntu, emph. Umuntu: the person) departs from this world, what baka leaves behind, on this earth, as stated already, is simply a corpse (icitumbi or icâla), that which, while it was alive, baka used as his or

her servant for the purpose of passing through this world, for begetting or for procreating and for learning the meaning of real life, the meaning of living, and the meaning of being. That corpse which is simply disposed of by burial or by cremation and returns, over time, to its constituent elements, as to its chemistry, on this earth, does not rise again as living flesh and bones, or as a body of the original person, unless it did not actually die, in which case it would not have been a corpse, that is, a dead body, in the first instance. A corpse or a living physical body does not go to heaven. And so, in Lunda and in Lubemba, about the corpse and the grave they say, "kumbo takuya uubwela (or with liaison, kumbo takuyo ubwela): lit. no one goes to, and no one returns from the grave." What this phrase is revealing is that baka (umuntu: the person) does not go to the grave; only his or her corpse goes to the grave, and if cremation is preferred, it is only his or her corpse which is cremated. A corpse does not and will never, ever, be reunited with baka; and that is the Real Truth (Cishinka) which has been left with us by our discerning ancestors. A corpse may be exhumed, but it will still be only a corpse.

7.54 If anyone says that, that corpse will rise from the ground, as a person, at some future date or time, one must really fear; and we mean one must really fear the person who is saying so, with dread; because Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba

(God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), Kabumba (the Creator and Cause of all that is), does not keep corpses lying in the ground with a view to raising them up at some future date. Furthermore, He does not dwell in living physical bodies, let alone dwell in corpses. His dwelling, in man, is the ka (mupashi: spirit) of baka; and that is why it is wise to walk with him at all times, and doing so is not burdensome.

7.55 To recapitulate, again, for the sake of emphasis, as this must be fully explained and fully understood; on departing from this world, a person (baka: muntu) either goes to the celestial world as a mulungu (a divine spirit) and dwells there eternally and continues to be sustained eternally by Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), or enters the Netherworld (Îngi) by his or her own choice, which he or she has made, while passing through this physical world, by that type of behaviour which is totally devoid of the divine nature (bumulungu) and divinity (buLesa). How the dwellers in the Netherworld (Îngi) continue to be sustained, we do not know; Lesa (God the supreme Being), himself knows how they are sustained. However, what our ancestors have passed on to us is that the being of every dweller of Îngi is also sustained by him, but that the dwellers of the Netherworld never ever see him and that their life is a very degraded life.

7.56 As we have stated already, elsewhere in this book, walking with Lesa wine wine Lesa Mukulu, Lesa Wa ba is not burdensome; for he demands nothing from us apart from our loyalty; that is to say, to remain with him at all times because it is all for our own good; for he alone has the capacity to steer and to protect each and everyone of us safely and truly in his immense Cosmos. In Lubemba and in Lunda, this truth has been known and has been treasured from generation to generation, as our ancestors did, throughout their sojourns, over many thousands of years.

7.57 It is interesting to observe that from the time we begin to be, unto our last day on this earth, whether we are walking, or are lying down anywhere, we are continuously exposed to all things and the elements that are ranged against this planet on which we dwell fully exposed to them. We rarely stop to think of the love, the kindness and the unsurpassed intelligence and wisdom by which we are continuously protected from them.

7.58 To conclude, as regards what life is like in the celestial world, we are given a chance to peep into what life in that world is like, by those rational dreams which give us tremendous happiness and pleasure while we are experiencing them and after we come out of them. These dreams invariably reveal to us even persons whom we have never met before, yet we mingle and fraternize with them and share pleasantries with them quite happily. When such dreams take place, baka is often away from the sleeping and resting physical body, but returns to it

at will. [cf. 7.44].

CHAPTER 8

Bongo : the Brain and the Intellect

8.1 There are two parts in the person who is still living in this world which are called bongo in Lunda and in Lubemba.

The first part is man's physical brain, that which is protected by and resides inside the skull. This physical brain is also called tompwe. Tompwe, like the rest of the physical part of the body, is not eternal, because it is physical, that is to say, it is flesh which is simply matter. [cf. 7.35]. Sooner or later tompwe, the physical bongo, dies with the rest of the physical body, and when that happens, that is the end of it; it simply returns to its constituent basic physical elements here on earth. However, while the body is alive, tompwe or the physical bongo, which is the receiver and processor of what the physical senses give it, as well as the goings on in the body, interacts and works with the non-physical bongo (the intellect), the power in the equally non-physical heart (mutima: mind), thereby facilitating sensory perception, and dealing with all the instructions of baka for action and for all acts of baka while baka, the

person, passes through this world.

8.2 The second part, which is also called bongo, is the nonphysical part of the mind (mutima) called the INTELLECT or BRAINS. This is the mind's power for logical thinking (ukutontonkanya kwine kwine) or for logical thoughts (amatontonkanyo yene yene), and for sound reasoning (ukumona ifya cishinka; lit. for appropriating and using real knowledge, that is to say, real truths) [cf. Chapter 9], so long as the person remains aware that, as a person, he or she is primarily a non-physical mind (**ba:** mutima) and spirit (**ka**: mupashi), and so long as he or she treasures, at at all times, the truth that he or she came from Lesa (God the supreme Being), Mulungu (the supreme Spirit) as a pristine and divine (ka (spirit). The non-physical bongo (the Intellect) is also the power which enables the mind to commune effectively with (that is, to fathom) its spirit in which are the incredible treasures as the Reader has discovered [cf. Chapter 6], and has yet to discover; [cf. Chapter 9].

8.3 If, in Lunda or in Lubemba, they say, "A li kwata bongo musuma," they are saying "He (or She) has a good intellect, or He (or She) has good brains.

8.4 It must be emphasized here that in the understanding of our Lunda and Bemba ancestors, which has been passed on to us, the non-physical bongo is the power in the mind (mutima) which enables the mind to think and to reason correctly, and to operate as a superior mind; that is to say, a mind which enjoys the capacity to interact with its ka (mupashi: spirit) which is the receiver

of the divine essence (Umwisulo) and which is also the seat of intelligence and understanding (mucetekanya), as well as the talents and the other gifts (ubupe) given to that ka by Lesa (God the supreme Being), Mulungu (the supreme Spirit).

8.5 This non-physical bongo (intellect), in a person whose mind is not dominated by his or her will and by his or her body and its physical senses, enables the mutima (mind) to fathom the ka (ukusumbo mupashi), and ensures that this interaction between the mind (**ba**: mutima) and the spirit (**ka**: mupashi) continues. By this intellect-enabled relationship between the ba (mutima: the mind)) and the ka (mupashi: spirit) a person (**baka**) enjoys transcendental perception as we know and as we have understood it in Lunda and in Lubemba, in fully initiated and tutored families; that is to say, the person (baka) enjoys real perception (ukumona kwine kwine) in which imagining, feelings, emotions and the physical senses are not involved. [cf. 4.1]. If this happens, the person (baka), fully exploits his or her intelligence and understanding (**mucetekanya**) [cf. 6.59], the talents and the other gifts (**ubupe**), as well as the advantages offered by the divine essence (**Umwisulo**) given to him or her, as ka (mupashi: spirit) by Lesa (God the supreme Being), Mulungu (the supreme Spirit). Such a person enjoys superior consciousness (ukumona kwa pulamo). This superior consciousness must not be understood to mean ability for worldly success alone. With transcendental perception, a person (baka: muntu) enjoys

spiritual powers and spiritual enlightenment, that is to say, transcendental consciousness in which, also, a person's close relationship with our living Father (Lesa (God the supreme Being)) is not in doubt at any time, while the person, nevertheless, is obliged to use his or her physical senses and worldly cunning as well, in order to face and to cope with the reality of living in this very trying world. At this level, the person lives primarily as "baka (mind and spirit)" , rather than living simply as a "mind and its physical body" [cf. 7.27 and Chapter 9].

8.6 The non-physical bongo (the intellect or brains) operates at its best, and is positively effective, even in persons who have never been to school, when the person's ka (mupashi: spirit) lives with and walks with Lesa (God the supreme Being), Mulungu (the supreme Spirit), and is continuously filled with his Mwisulo. [cf. Chapter 9].

8.7 The non-physical bongo (the intellect) also makes it possible for the powers of mucetekanya (intelligence and understanding) to be fully employed by the person (baka: mind and spirit) in the process of knowing and acquiring or appropriating true wisdom and knowledge (mu kwishiba no ku poka amâno yene yene) which come from our Father, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is). Enjoying our Father's life and his illumination, appropriating his wisdom, knowing and knowledge, and fully exploiting the talents and the other

gifts which he has given to us, is one of the reasons why our Father readily gives us his Mwisulo (his divine essence). [Please see also **10.39**]

Armed with this understanding, a person is able to face this world with confidence, and to know, and to expect that his or her prospect after this world is the celestial world. [cf.7.44].

CHAPTER 9

9.1 **Umwisulo wa kwa Lesa: The divine essence, the flow from the fullness of Lesa (God**

the supreme Being), Umutima-Ka-ibele (the Mind, Will, and Spirit totally independent), Mulungu (the supreme Spirit), Kabumba (the Creator and Cause of all that is), Lesa wine wine (the true God), Lesa Mukulu (the great God, God the great One), (Lesa Wa ba (God Who is), Lesa wa ma-ka yonse (God all powerful; lit. God of every ka), Lesa Wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), Intulo yesu (Our Source), each and everyone of us as ka (mupashi: spirit).

9.2 Umwisulo wa kwa Lesa, Mulungu is the invaluable,

divine essence with which the ka (mupashi: spirit) of every person (baka) is constantly filled so long as the person does not, knowingly, continue to live in rebellion against him. As long as a person is not living in deliberate rebellion against Lesa (God the supreme Being), Mulungu (the supreme Spirit) values bumulungu and buLesa [cf. Chapter 12], has respect for and lives at peace with other people, he or she should be quite certain that he or she receives the Mwisulo. ***To know and to treasure the eternal advantages and benefits offered by Umwisulo is more than a blessing. [cf. 8.5 and The Great Prayer in Chapter 10].***

9.3 Umwisulo should not be mistaken for or confused with the indestructible and eternal essence of being which every person, as ka (mupashi: spirit) enjoys eternally. [cf. 6.8].

9.4 Umwisulo flows from the mouth of our living Father, Lesa (God the supreme Being), Mulungu (the supreme Spirit), whereas 'the indestructible and eternal essence of being' is of his very eternal Being. We might say it is an emanation from him, as is indicated by the emanations of the sun (a Kasuba). It is for this reason that every ka (mupahi: spirit) begotten by him is truly his child.

9.5 Umwisulo reveals and clarifies what the phrase **'ukwenda na Lesa: walking with God'** means [cf. 8.5].

9.6 As stated in this book already, the initial **Mwisulo** (the divine essence), the appropriate measure of **mucetekanya** (intelligence and understanding), and **ubupe** (the talents and the other gifts), with which a ka

(mupashi: spirit) is endowed by Lesa (God the supreme Being), Mulungu (the supreme Spirit),, whether the ka is begotten or is created by him, are in the ka (mupashi: spirit) when the ka descends from him and unites with the mutima (the non-physical and invisible heart, the mind), to which that ka is sent when the name of that ka (mupashi: spirit) is called, and is named [cf. 5.1 & 5.2].

9.7 During the time of the child's innocence, which lasts until puberty, the child receives and continues to receive the Mwisulo without interruption whether the ka is begotten or is created. It is for this reason that in Lunda and in Lubemba, among the families who care to know who they are as persons, everything is done to ensure that the child knows who he or she is as a person (baka: muntu, that is, mind and spirit), and understands the imperative, and the unearned advantages and benefits, of knowing and of walking with Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One).

9.8 After puberty, the child who has now become an adult, cannot take it for granted that he or she will continue to receive the Mwisulo if he or she remains ambivalent about his or her relationship with Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One); because remaining ambivalent in discovering, knowing and walking with Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is not concomitant with rational thought in a person who has been tutored and who

knows what he or she, as a person, is, Who Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is, and the truth that each and everyone of us as ka (mupashi: spirit) comes from him, and that he ordained our being.

9.10 That child, that baka, who is now a full person (muntu: he who is living, if male, and she who is living, if female), if taught before and at puberty what his or her obligations to himself or to herself are for self-preservation, on growing up will always know that Lesa (God the supreme Being), Mulungu (the supreme Spirit) lives, as long as his or her physical nature and his or her will do not overwhelm him or her as ka (mupashi: spirit).

9.11 We must clarify and emphasize here, that no one has a right to say that the ka (mupashi: spirit) of any person is simply a created ka, even where behavioural traits of the individual appear to indicate that, that is the case. However, it is easier for a ka (mupashi: spirit) which is begotten by Lesa (God the supreme Being), Mulungu (the supreme Spirit) to walk with him, than it is for a ka (mupashi: spirit) which is created, if the child is not fully tutored. For this reason, young people, before and on reaching puberty, and without any discrimination whatsoever, were enjoined and may still be enjoined strongly, in all caring families, to call upon and to walk with and to remain with Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) for their own sake, unto the last day of their departure from this world.

9.12 Umwisulo (the divine essence), has been known among all informed families of the people of Lunda and Lubemba, that is to say, the families, in these nations, which have known and have treasured this esoteric knowledge from generation to generation ever since they were able to commune with the departed ancestors, (imilungu), in the world of divine spirits (mu calo ca milungu), in the spiritual universe (mu mûlu wa mipashi). They have always known that the seven facets of Umwisulo are:

1. Umweo wa kwa Lesa: the life of God;
2. Ulubūto lwa kwa Lesa: the light of God;
3. Kwiluka kwa buLesa: divine intuition;
4. Cishinka : truth that can be relied upon, real truth; loyalty, faithfulness; fidelity, trustworthiness;
5. Amâno: wisdom and knowing;
6. Kantepentepe: sound conscience or the still small voice, of God (Lesa);
7. Kampingu wa kwa Lesa: divine Counsel.

Each of the 7 facets of Umwisulo will be clarified further in this chapter.

9.13 Although Lesa (God) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Mulungu (the supreme Spirit), does not withdraw the level of mucetekanya (intelligence and understanding) and ubupe (the talents and the other gifts) from any person's ka (mupashi: spirit), no folly is greater, in a person, than to rebel against him and thereby taking the risk of preventing the ka (mupashi: spirit) from receiving

all the advantages and the benefits of the Mwisulo.

9.14 If a person cuts himself or herself off from Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), completely, that person begins to live in rebellion against him; and the Mwisulo and its advantages are forfeited; the person begins to live in spiritual darkness and descends to the level of muntunse, that is to say, to the level of a person with a ka (mupashi: spirit) which progressively becomes degraded because it is separated from Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One).

9.15 On those occasions when one is hard-pressed for help and urgently needs illumination in one's ka (mupashi: spirit), and therefore in one's mutima (mind or heart) also, or simply needs our living Father's Counsel, one should hasten to invoke "Tata Lesa wine wine Lesa Mukulu, Lesa Wa ba (Father the true God, the great God, God the great One, God Who is)", to deliver his Mwisulo. Lesa wine wine Lesa Mukulu, Lesa Wa ba will readily deliver his Mwisulo as long as the person genuinely loves him and adores him, by simply asking him for the Mwisulo, after approaching him, in private, with the Great Prayer, and with great reverence, and with that realization that he or she is calling on the Ultimate Power and the Owner and Cause of all things and of every ka whether human, animal, vegetable or inanimate. Subject to what we have stated in here, the person should be confident that he or she will be answered favourably.

[cf. "The Great Prayer" in Chapter 10].

9.16 On every occasion it is wise to approach Lesa wine wine Lesa Mukulu, Lesa Wa ba with great reverence. Furthermore, Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) does not tolerate any behaviour which is steeped in idolatry, in particular that of worshipping false gods or spirits, or any behaviour which persistently disobeys the laws which he has imbedded in nature, for our own good. In this regard, it is reassuring to know that by the Mwisulo one will enjoy the ability to obey the laws. No one is equal to Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is). He has revealed himself to various cultures as those cultures have come to know and to understand him.

9.17 May we repeat here, for the sake of emphasis, that Umwisulo is separate from the indestructible essence of being (ubutuntulu bushionaulwa ubwa kuba) , by which every spirit (ka), and therefore every mind (mutima) also, is sustained. With the Mwisulo a person lives and leads the life of a potential divinity (umulungu), that is to say, a divine spirit (a demigod, if male, or a demigoddess, if female), while passing through this physical world. For the person who is conscious of the imperative of self-preservation, as baka, life is lived mainly at the spiritual plane.

Clarifications

9.18 Before proceeding to clarify the seven and sacred facets of the Mwisulo, the divine essence, the flow from the fullness of Lesa (God), Mulungu, we must say here that there is no telling how far a person's behaviour or life may deteriorate if the Mwisulo ceases to flow into the ka (mupashi: spirit) of that person. However, the unlimited goodness and benevolence of Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba, (God who is) are such that, except in exceptionally bad cases, as fully explained in this book, a person's ka (mupashi: spirit) receives the Mwisulo from him, even without knowing it. However, to know what the Mwisulo is, and what its advantages are, is a great fortune.

9.19 Umwisulo is readily available to every person who does not live in rebellion against Lesa wine wine Lesa Mukulu, (the true God, the great God, God the great One), Mulungu (the supreme Spirit), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities). Such a person leads a decent and innocent life, has respect for himself or herself, has respect for other people., and has respect for human life.

9.20 Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa milungu (God of divinities),

Lesa wa mweo wa pe (God of life everlasting), Intulo yesu (our Source), each as ka (mupashi: spirit) is universal, and he has revealed himself to all who have sought him, and he continues to reveal himself to all who continue to seek him. He does not impose himself on anyone; but, it is not wise to live in rebellion against him. [cf. katîna, and, onaika, in Chapter 12].

9.21 It is by Umwisulo that a person is able to stand, and with confidence to say Ndi (I am), as in, "Ndi Muntu (I am a person); lit. "I am he who is living," if male, or "I am she who is living", if female; that is to say, "I am mind and spirit (baka)"; and to say Ndi mupashi (I am a spirit), that is to say, ka (mupashi: spirit). No person of sound mind ever says "Ndi mubili (I am a body) or Ndi mutima (I am a mind).

The seven facets of Umwisulo fully clarified

9.22 Umweo wa kwa Lesa: the life of God

Only a person himself as ka (mupashi: spirit), whether begotten by Lesa (God the supreme Being), Mulungu (the supreme Spirit), or is created by him, for a reason privy only to Lesa, Mulungu, causes the Mwisulo to cease to flow into him or her as ka (mupashi: spirit).

However, no one knows the reason when Lesa, Mulungu, decides to switch off his flow of the Mwisulo to any person. Counsel has always been "Uleenda na kaele : walk with innocence."

9.23 Because of his unlimited goodness, benevolence and kindness, the being of every person, that is to say, ka (mupashi: spirit) and therefore its mind also, is sustained by Lesa (God the supreme Being), Mulungu (the supreme Spirit), by his invisible secret, **[cf. 6.8]**, even where, for any reason, a person rebels against him and forfeits the privilege of receiving his Mwisulo. The being of Baka (muntu: the person), primarily as spirit (ka: mupashi), is not sustained by physical food, and it is not sustained by air, or by water or by the sun. These only sustain the physical body. ***To be sustained as a person (baka: muntu) is a right, but receiving and continuing to receive and to enjoy the Mwisulo is a privilege which a person, with this understanding, treasures with all the powers of his faculties.***

9.24 The life in the Mwisulo of Lesa wine wine Lesa Mukulu, Lesa Wa ba, Mulungu, our Father, makes it possible for a person to live as a divine person (baka: mind and spirit, mu-ntu, he who is living, if male, she who is living, if female) while passing through this physical world; and to live eternally as his child, that is to say, as a divinity (umulungu), a demigod if male, or a demigoddess if female, in the celestial world (mu calo ca milungu: the world of divinities), the celestial Kingdom of our Father (icalo ca milungu, Ubufumu bwa kwa Tata

ubwa mu mûlu), in the spiritual universe (mu mûlu wa mipashi (lit. in the heaven of spirits), after this world. [cf. 6.8]. And so, in Lunda and in Lubemba the saying goes, ***"Kuli Lesa wine wine, Lesa Mukulu, lyonse butukila : to the true God, the great God, God the great One, at all times, run."***

9.25 If a person continues to forfeit the life of God (Umweo wa kwa Lesa), even when his or her body is dying, that person is still an indestructible spirit with his (or her) mind, but he or she does not become a mulungu, that is to say, that person does not become a divine spirit, and therefore does not enter the celestial world (icalo ca milungu); he or she enters Îngi (the Netherworld) immediately after the physical body dies.

9.26 As it is with the entire Mwisulo (the divine essence) the life of Lesa (God), Mulungu (the supreme Spirit), flows only into the ka (mupashi: spirit) of a person and not into the person's physical body (mubili) or mind (mutima). However, because the ka (mupashi: spirit) unites with the mind (ba: mutima), as explained already in this book, the ka (mupashi: spirit) shares that life with the mind; hence, that is why we are able to say that the whole person (baka: muntu) is he who is living or she who is living. A person in whom the life of Lesa, Mulungu is absent does not enjoy divinity (buLesa) and does not enjoy the divine nature (bumulungu)..

9.27 Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba gives his Mwisulo to us only in accordance with the measure befitting us as human beings inhabiting this

physical world. Furthermore, because the mind of man is human, as he himself ordained before man began to be, the mind (mutima) of man can never ever approach anywhere near the mind of Lesa (God), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Kabumba (the Cause and Creator of all that is). However, all the same, each and everyone of us, begotten by him, as ka (mupashi: spirit) is part of him and particularly so if we do not do anything that causes forfeiture of his Mwisulo.
9.28 For the simple reason that, after this world, we are able to commune directly with him, if we enter his celestial Kingdom, our celestial world, we approach a little closer to him in wisdom, knowing and understanding, in order to fulfil our positions, each and everyone of us, as a demigod, if male, or as a demigoddess if female, after this life, for his purposes.

9.29 Ulubūto lwa kwa Lesa: the light, or the illumination, of God:

Lubūto (the Light) of Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba, Kabumba which is a facet of Umwisulo, is invisible and it is not physical. Lubūto flows into the ka (mupashi: spirit) of the person and illuminates his or her mucetekanya (intelligence and understanding) and his or her ubupe (the talents and the

other gifts) which Lesa, Mulungu, has given to that ka. Mucetekanya (intelligence and understanding) is absolutely critical to effective and quality performance of bongo (the intellect or brains) in the mind.

9.30 When this Lubūto illuminates mucetekanya (intelligence and understanding), bongo (the intellect) also becomes fully active and makes it possible for the ka (mupashi: spirit) to work effectively in unison with the mutima (the mind) with a will which works for the benefit of the entire person. This relationship between the ka (spirit) and the mutima (the mind) is crucial to sound reasoning and to enlightened, logical and rational thinking and action. This relationship, if it is fully active, bongo (the intellect) also makes it possible for the mutima (the mind) to make a correct sense of everything that pours into it via the brain, by sensory perception. In persons who are endowed with a superior measure of mucetekanya (intelligence and understanding) and superior talents and other gifts (ubupe), Lubūto makes it possible for them to employ their intellects and therefore, their minds to work with great speed, with great accuracy, and with facility, and often with startling results which leave others often filled with wonder. Beneficent and wise geniuses fall in this category.

9.31 Lubūto also fully illuminates and clarifies the knowledge received by the ka, by divine intuition (kwiluka kwa buLesa), and by divine Counsel (Kampingu), and by the still small voice (Kantepentepe), of Lesa wine wine Lesa Mukulu, Lesa Wa ba. Lubūto

also fully illuminates cishinka (real truth) received by the ka (spirit).

9.32 In those times when a person does not enjoy this light of God (ulubūto lwa kwa Lesa), the person concerned does not see things clearly, does not understand them properly, does not think clearly, and does not reason properly either. As absence of Lubūto invariably goes with absence of kantepentepe (the still small voice of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), the general effect is often a life governed by mistakes. In such cases, perception, in general, is always faulty, and decisions taken may often be fraught with painful errors. Many and especially serious mistakes in life, arise from this. And so it may be said, "mistakes are costly".

9.33 Without Ulubūto lwa kwa Lesa (the light of God), a person, aided mainly by his or her physical eyes, sees things only with the aid of the light of the sun, or with the aid of any other forms of physical light; but he or she cannot make much sense of, and cannot fully understand the things which he or she sees. In here lies the difference between those who really see and perceive clearly, and those who only see with the aid of the light of the sun or with the aid of any other artificial physical light. Furthermore, a person devoid of the lubūto lwa kwa Lesa sees and understands only physical phenomena. Such a person cannot understand, let alone accept, that there is a whole world of knowledge which is totally non-physical.

9.34 In order to help a person who is without Lubūto to come out of the fog in which he or she has lost himself or herself, the starting point is to find out whether that person knows that, as a person, he or she is "mind and spirit (baka: muntu)", and that he or she is primarily a spirit (ka: mupashi), and that as mind and spirit he or she is totally non-physical but spiritual. If he or she answers in the affirmative, he or she should be asked to explain how he or she as "mind and spirit" is sustained, because the mind and the spirit are not physical and are not sustained by any physical means. If the person does not accept that he or she is "mind and spirit" and does not wish to discuss this subject any further, it is better not press that individual any further.

9.35 Lesa (God the supreme Being), Mulungu (the supreme Spirit), Kabumba (the Creator and Cause of all that is), is kind and he is very generous. He makes his invisible light (Lubūto) accessible to every person, but, it is not wise, and it is not safe, to live in rebellion against him. However, every person makes his or her own choices in this life.

9.36 As we have stated elsewhere in this book, Lesa (God the supreme Being), Mulungu (the supreme Spirit) does not withdraw the measure of intelligence and understanding (mucetekanya) or the talents and the other gifts (ubupe) which he has given to the ka (mupashi: spirit) of any person. However, intelligence and understanding and the talents are unlikely to achieve their full potential in a person who forfeits Umwisulo

(the divine essence) and hence Ulubūto lwa kwa Lesa (the light of God).

9.37 Kwiluka kwa buLesa or simply Ukwiluka: divine intuition

Lit. the Intuition of God, that is to say, receiving and perceiving in the ka (mupashi: spirit), and therefore in one's mind (mutima) also, pure and true knowledge and knowing, without conscious reasoning and without thinking or imagining. By Kwiluka, our ancestors, that is to say, the ancestors of the Lunda and the Bemba people, knew that they had, and as a consequence we know also, that we have, one of the greatest treasures and secrets of Mulungu, Lesa wine wine Lesa Mukulu Lesa Wa ba (the true God, the great God, God the great One, God Who is), Lesa wa mweo wa pe (God of life everlasting).

9.38 Kwiluka is enjoyed by one being aware, as ka (mupashi: spirit), of the invaluable benefits and advantages of the Mwisulo at all times; and aided by mucetekanya (intelligence and understanding), by remaining always ready to receive Kampingu wa kwa Lesa (divine Counsel) and to appropriate mâno (wisdom and knowing) and Cishinka (real truth), legitimately, because our living Father is always ready to give these to us.

9.39 Because Kwiluka is always helped by Kampingu (Divine Counsel) of Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One,

God Who is), everything received by a person as ka (mupashi: spirit) by Kwiluka is pure knowledge resting on real and pure truth (Cishinka) and on the Wisdom and Knowing (Amâno) of Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu Lesa Wa ba (the true God, the great God, God the great One, God Who is).

9.40 To be absolutely sure that what one is receiving is by Kwiluka, one must be sure that the knowledge or the truth received in the self as ka (mupashi: spirit), is not flowing in from one's mind, and that it is not coming in by sensory perception, and that it is not the result of the mind regurgitating bits of information lying in its memory or the brain, and that it is not the result of imagination or of the activities of the mind which are involved in thinking and reasoning; that it is not the result of research, experiment or observation; and that one is not communing with or invoking spirits other than Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting).

9.41 If a person does not walk with and does not revere Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Mulungu, Lesa Wa ba (God Who is), that person is most unlikely to enjoy Kwiluka kwa buLesa, except by those exceptional circumstances when Lesa wine wine Lesa Mukulu, Lesa Wa ba himself intervenes to help that person and in order to achieve his purposes by using only that person for that purpose.

9.42 With kwiluka kwa buLesa (divine intuition) a person's talents and the other gifts he or she has been given also come into their own, and help him or her to fulfil his or her mission in this world.

9.43 Cishinka : pure and real truth

Cishinka is truth that can be relied upon because it carries certainty. This kind of truth, which is in all reality, is different from that truth which enters the mind via the brain from the senses and sensing, called "cine (fact)." Cishinka comes from Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is) himself, and enters the person's ka (mupashi: spirit) and, by the fathoming power, in the mind, of bongo (the intellect), cishinka flows into the mutima (the mind). If Cishinka is applied, that is to say, if Cishinka is made use of, it causes things which are right and worthy to happen with results that are always beneficial, results which may even be startling.

9.44 Cishinka has eternally been part of Cebo (Word, Command, Order), the power by which Lesa (God), Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is), as Kabumba (the Creator and Cause of all that is), creates and causes all things he creates, to become, to be, and to remain. Cishinka is the key component of Kwiluka kwa

bu Lesa (divine intuition), and of Mâno (Wisdom and knowing), and of Kampingu wa kwa Lesa (divine Counsel; lit. God's Advice or Instruction), and of Kantepentepe (the still small voice), the divine Conscience of Lesa. All these are facets of Umwisulo. For this reason, the final consequences are dire for any person who dares to confront Lesa (God), Kabumba (the Creator and Cause of all that is), by acting as a cause of destruction or disorder, or as a cause of rebellion against his laws embedded in nature by him, because both destruction and disorder try to oppose Cishinka, but Cishinka and Cebo cannot and will never ever, be overcome. In this regard, counsel in Lunda and Lubemba has always been ***"Muletîna Lesa Kabumba: Fear God the Creator, the Cause of all that is".*** The Reader will discover who the true God (Lesa wine wine), as Kabumba is, in Chapter 10.

9.45 Cishinka also means loyalty; faithfulness; reliability; trustworthiness; fidelity. Lesa wine wine Lesa Mukulu, Lesa Wa ba, Kabumba, E Lesa wa Cishinka: the true God, the great God, God the great One, God Who is, the Creator and Cause of all that is, is the God of pure and real truth; God Who can be relied upon completely and without any reservations, hesitation or doubts of any kind whatsoever. He is faithful and he is extremely reliable. He must be trusted implicitly. He hears and he answers prayer and always favourably, unless the request is absurd, is frivolous or is not in conformity with his pure and perfect Will. There is

absolutely nothing that he cannot do, and there is absolutely nothing that he cannot undo if he decides to do so. All that is required first, is helping oneself by using one's talents and as ka (mupashi: spirit) by walking as his temple. After you befriend him and you continue to depend entirely on him, when you begin to experience his benevolence you will marvel. He does not fail to deliver.

9.46 Cishinka is always part of the efficacy of a good remedy, as in: umuti wa cishinka, an efficacious remedy. "Umuti wine wine kusansha na Lesa: an efficacious remedy is that which is mixed with God." So, when we are making or are trying to discover remedies for all kinds of problems or ailments which confront us, it is wise to remember to call on Lesa wine Lesa Mukulu, (the true God, the great God, God the great One) for help and for his counsel, because the materials and the elements from which we make all remedies are his, and we are also his. He alone knows the real secrets of all materials and elements and their powers in full, and all true knowledge belongs to him.

9.47 If the Bemba speakers say, "Ulya muntu wa Cishinka", they are saying "that person is a reliable person, lit. that person is of the truth (Cishinka), he or she is one to trust completely and without any reservations." Such a person is always a person of integrity; he or she always walks with and reveres Lesa wine wine Lesa Mukulu.

9.48 If someone says "Nde kwebe cine, or Nde kwebe

cine cine, or Ndekwebe fya cine, I am telling you the truth (i.e. fact or facts)," one should be aware that the truth which is cine is not, or ifya cine are not, the same as Cishinka (real truth with certainty); because cine or cine cine is, and ifya cine are never from Lesa (God) but of this world and are the result of sensation and sensory perception and by experiments, research and sometimes "ifya cine" may be the result of wrong deductions. For example, cine is the truth in all remedies which provide relief for only a while - the remedies which do not deliver a permanent cure. On the other hand Cishinka is the foundation of real knowledge.

9.49 Mâno (Emph. Amâno): Wisdom and knowing

Mâno is the ultimate divine Power and Resource for causing anything to be, to become or to happen, and to remain, with absolute certainty. In Mâno Cishinka (pure and real truth) also rests. By using Mâno together with his unsurpassed, divine, faultless and perfect intelligence and understanding (umucetekanya uwa bu Lesa uwasanguluka), and Cebo (Word, command, Order), Lesa (God the supreme Being), Mulungu (the supreme Spirit), Kabumba (the Creator and Cause of all that is), Lesa Wa ba (God Who is), has eternally possessed the ultimate means for causing anything that has happened to happen, to be, and to remain; ***because of his benevolence and kindness, by his Mwisulo, everyone who loves him and***

truly walks with him and relies entirely on him benefits from this incredible power.

9.50 Mâno is also the seat of divine cunning (ukucenjela kwa bu Lesa), and divine justice (ubulungami bwa kwa Lesa). For this reason Mâno is highly valued and highly treasured by IMfumu Nkulu (Demigods), and by all the Mfumu (divine Rulers, Lords) [cf. page 2; 1.8 and 1.14]; because, as representatives on earth, of Lesa (God), Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is), they are expected to dispense justice, and they do dispense justice, on his behalf. Mâno is equally valued by all Judges who walk with and fear Lesa (God) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God who is) and who know katîna (reverential fear). As a consequence, these judges are not corrupt and they do fear perverting justice.

9.51 Mâno is also highly valued by discerning persons in all areas of human endeavour where divine and dynamic leadership is an imperative. These persons know that without Mâno, quality performance and certainty are elusive, and that the risk of failure and degrading one's name or reputation must be avoided at all costs. Surprisingly enough, Mâno, and in fact the entire Mwisulo, is freely available to every person who walks with katîna and calls on Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), and to every person who lives with innocence (bukaele). [cf. 10.49; 10.53 and 12.1].

9.52 Divine cleverness is always absent in every person in whom Mâno is absent. Such a person is often governed by his or her own will and may easily fall victim to the influence of evil and wayward spirits; that is to say, individuals of evil or ungodly behaviour who are still passing through this world, and that of ifiwa or ifibanda (invisible evil spirits). Many young and old persons alike, who lack Amâno and are therefore easily led by cunning and wayward spirits, will be found in this category.

9.53 Mâno is not available to any person who has no reverential fear (katîna) for Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), and who is indifferent to being divine (buLesa), that is to say, being godlike. This truth is clarified in Chapter 10.

9.54 Mâno is not available to every idolator either. Such a person is guided by his or her own will, or by the spirit or spirits whom he or she worships or adores.

9.55 As Mâno belongs to Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), and to no other, it is a grave misfortune for a rational person to lead a life in which he is absent.

9.56 And so in Lunda and in Lubemba, they might say to a person who does not value Mâno, especially one who is taken up only with this world, as if this world is his or her eternal home: ***"Amâno yobe, umulimo wa yako, cinshi? Your wisdom and knowing, their work, what is it?"***

9.57 **Kantepentepe: the still small voice or the whispering inner voice**

A whisper or a whispering inner voice, as in: uku-sosa kantepentepe or uku-sosa mu kantepentepe, to whisper; to speak to someone, in his or her ear, in a whisper.

9.58 Kantepentepe is the power, in a person as ka (mupashi: spirit) and hence also as mind (mutima) of being aware of what is right and what is wrong, in speech, or in action, or in actions, and how to behave and hold oneself with respect for the self and for other persons in every situation. This power also helps the person to value and to treasure the imperative of self-preservation as a spiritual being, that is to say, as mind and spirit (baka: umuntu, the person), rather than simply as a mind and body but with a spirit (ka) devoid of the Mwisulo and hence lacking Kantepentepe with serious or dire consequences. [cf. 9.65 also].

9.59 The secret of sound conscience, which is, the still small voice; the voice of the supreme Ka (Spirit) that speaks in us as spirits and therefore as hearts (minds) rests in the imperative of ensuring that one is not without the Mwisulo (the divine essence, the flow from the fullness of Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is). It is by his Mwisulo, dwelling in us as spirits (ma-ka: mipashi), that he himself speaks to each and everyone of us, if only we would give ourselves moments of silence and listen to

him; especially during those times when we are really being tried and tempted by the many things which, in this physical world, waylay us, but which may not be all that necessary for either our physical or for our spiritual well-being, but which may degrade our being if allowed to govern our lives.

9.60 Kantepentepe (the still small voice or divine conscience), is always absent in every person in whom the Mwisulo is absent. Kantepentepe cannot be learnt; it has to be readily present, with the Mwisulo, in a person's ka (mupashi: spirit) to help the person in countless situations in this life. One may learn a code of ethics, but that code will never help the person in every situation.

9.61 A person may be taught some of the things to avoid in the interest of the self as a spiritual being; but the things which way-lay us are too numerous to know or to anticipate, let alone know their potential effects; they cannot all be simply taught by others, even though every bit of wisdom taught by others is useful and must be treasured. In this world, we all face many traps; it is impossible to know all the traps or the temptations that waylay us, and to overcome them without Kantepentepe.

9.62 If a person is enjoying the advantages of Kantepentepe, he or she will know what is good and therefore what belongs to order, and he or she will know what is evil (that is, bad) and therefore what belongs to disorder. With the intellect (bongo), aided by Kantepentepe in the Mwisulo, the person will automatically choose and will do that which is good

and will always remain on the side of order. [cf. 10.76 and Chapter 12].

9.63 If a person rebels against or rejects Lesa (God), Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God who is), that person faces the risk of being abandoned by Kantepentepe.

9.64 The Reader will see here that Kantepentepe is personified. It is a very grave misfortune for a person to allow himself or herself to live without Kantepentepe.

9.65 Kampingu wa kwa Lesa: Divine Counsel or Divine Advice; lit. the Counsel of God.

Kampingu comes as a free gift of Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu, Lesa wa ba (the true God, the great God, God the great One, God Who is). As with all the other advantages and benefits which are received with the Mwisulo, Kampingu wa kwa Lesa is received and is enjoyed by the person as ka (mupashi: spirit), and in his or her mind (mutima) also, by the mind fathoming the ka (ukusumbo mupashi) with the help of bongo (the intellect). [cf. 8.5].

9.66 By Kampingu a person enjoys the direct and intimate Counsel of Lesa (God) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Mulungu (the supreme Spirit) himself, even

though as Mulungu he is extremely remote. By Kampingu wa kwa Lesa a person who walks with Lesa (God) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), and therefore walks with Mulungu (the supreme Spirit), enjoys sound judgment, that is to say, divine common sense, prudence, judiciousness, sagacity, and displays rational thoughts by his or her words, acts and actions.

9.67 Kampingu wa kwa Lesa is what makes it possible also for divine intuition (Kwiluka kwa bu Lesa: cf. 9.37) to have that certainty which is not guaranteed by sensory perception or by the mind simply reflecting on the bits of information in its memory or those which may be lying in the brain (tompwe).

9.68 In all very demanding aspects of human endeavour, Kampingu wa kwa Lesa (Divine Counsel) and Mâno (Wisdom and knowing), Cishinka (real Truth) and Lubuto (the Light or Illumination of Lesa) are absolutely critical to sound decision making, especially in planning and in formulating winning strategies, and in forecasting and in changing for the better the way things are done, and getting things really going on a sound footing.

9.69 Persons lacking Kampingu wa kwa Lesa (Divine Counsel) are often locked in the present and cannot be proactive. Such persons do not learn from the past, and they cannot attempt to predict the future, even where clear indicators of potential benefits and advantages, or where indicators of potential calamity are given and are obvious. In short, such persons lack vision and foresight.

In business and in all critical positions of leadership, persons lacking Kampingu wa kwa Lesa do not see the bigger picture; and because of this, they cannot be prime movers, that is to say, they cannot be those persons who shake the foundations, the shakers and movers who see clearly what needs to be done and take action, however unpopular their decisions may be at the time, because they are able to see clearly what needs to be done. Persons lacking Kampingu wa kwa Lesa, and the Mwisulo in general, are always satisfied with the status quo, because they are led by their own wills. As an example, businesses headed and led by such persons often decline and may completely cease to exist, to the detriment of the wider economy and society in general, and to the detriment of employees and their families.

9.70 This, is the sad state of affairs which reigns wherever God (Lesa), the true God, the great God, God the great One, God Who is (Lesa wine wine Lesa Mukulu, Lesa wa ba); God of life everlasting (Lesa wa mweo wa pe), God of every ka (Lesa wa ma-ka yonse); is rejected; and wherever people declare that God (Lesa) does not exist.

9.71 In this trying world, there often comes a time when a person, who hitherto has never worshipped the true God (Lesa wine wine), and desperately needs help and has nowhere else to turn, but instinctively worships the true God (Lesa wine wine), asks for help, and receives a favourable response without knowing that he has received Kampingu (Divine Counsel) by kwiluka (divine

intuition). From that day on, that person realizes that he or she has worshipped and has been helped by the true God (Lesa wine wine), the great God, God the great One (Lesa Mukulu); from then on, he or she knows that the true God (Lesa wine wine) lives, and that he is always ready to help.

9.72 The Reader will by now be aware that only Lesa (God the supreme Being), Mulungu (the supreme Spirit) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), has the capacity to know the counsel which each person needs and to give it, at any time, and that he alone has the capacity to give it to millions of persons as and when they need it. No other being has that capacity and it is a power which Lesa (God), Mulungu, Kabumba has never delegated and will never ever delegate to any other being. This, as the Reader will have realized, and will come to understand, speaks wonders for the Mwisulo (the divine essence) as revealed in here. May it please him that you benefit from this treasure, which, those who have known it, over the generations, in Lunda of Kazembe and in Lubemba of Chitimukulu, have treasured more than pure gold.

CHAPTER 10

Lesa : God

10.1 God the Supreme Being, the true God, the great God, God of all spirits, the everliving God, the Creator, is universal. He has been known and he is known and understood, by the Name or the Names, among the people in each culture as he has revealed himself to the people in those cultures over many generations.

10.2 The understanding which has been passed on to us, by our mothers and our fathers, that is to say, our mothers and our fathers in Lunda and in Lubemba (as explained in the Introduction to this Book), and which understanding spans many many thousands of years, years which cover many sojourns, is that God is **Lesa** (the supreme Being), **Mulungu:** Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities), **Kabumba** (Ka-bumba: the Creator and Cause of all that is). As the ultimate and unsurpassed Designer, he is Kalenga, lit. the Ka (Spirit) Who designs and sets his designs in place by his Cebo (Word, Command, Oder).

10.3 By the Name Mulungu (supreme Spirit) he is known, and he has been known and revered in the whole of Bantu Africa over many thousands of years; at any

rate, thousands of years before man ever wrote anything. Among the people of Lunda and Lubemba, Mulungu, our Source, each and everyone of us as ka (mupashi: spirit), has revealed himself, over many many generations, as Lesa wa milungu (God of divinities), that is to say, demigods, if male, and demigoddesses, if female, which is what each and every one of us becomes, after our physical bodies die and we depart from this world and enter his heavenly Kingdom, our celestial world (icalo cesu ica mu mûlu), in his spiritual universe (mu mûlu wa Kwe uwa mipashi; lit. in his heaven of spirits), provided that we remain with him, as his temples, while we pass through this physical world.

10.4 Because by his Name Mulungu, God (Lesa) is not pestered with general petitions and invocations, in Lunda and in Lubemba, among persons who have been tutored, Mulungu has been approached freely by invoking him with the words whose beginning is "Tata Lesa wa ma-ka yonse no mweo wa pe (Father, God all powerful and everliving; lit. God of every ka and life everlasting)." More on how to call on him is set forth later in this chapter.

10.5 In Lunda and in Lubemba, Mulungu is fully known and he is understood as **"God the Mind, Will and Spirit totally independent,"** that is to say, Mulungu is

Lesa UMutima-Ka-ibele; and that the human person is **Umutima-ka**
or **ba-ka** [cf. Chapter 7].

Key:

U	The
ba is mutima	the mind, the immaterial and invisible heart.
ka is mupashi	spirit.
ibele	totally independent.

10.6 Mulungu, as our ancestors came to know him, by his name UMutima-Ka-ibele (the Mind, Will and Spirit totally independent), is known as the Cause Who caused, and Who causes all things to be. He begets and, as he chooses, he creates the ka (mupashi: spirit) for every human being; furthermore, he creates the ka (mupashi: spirit) for every other living thing whether vegetable or animal, whether it flies or lives in the air or in the waters or on land; he also created, and he creates every ka, which is not a spirit, for every thing without life, that exists. The ka, whether for a person, or for any other living thing, or for an inanimate thing, is the very essence and principle of being; in other words, in every ka is the indestructible essence of being (ubutuntulu bushionaulwa ubwa kuba) .

10.7 Mulungu, Tata Lesa wa ma-ka yonse no mweo wa pe (Father, God all powerful and everliving; lit. God of every ka and life everlasting) does whatever he wills, and no one has a right to complain to him, except to seek his Counsel, as in the past, through a Kabuka (Evocator of divine spirits or divinities: imilungu) who are in the celestial world, and who acted as intermediaries between

the Kabuka and Lesa; or by calling on him as "Tata Lesa wa ma-ka yonse no mweo wa pe . . . ." with reverence (katîna) in prayer, in private, and waiting patiently for his response; or by listening to his Divine Counsel (Kampingu); or, again, as mind, by fathoming the divine intuition (Ukwiluka kwa buLesa), by which we benefit from the Intuition of Lesa wine wine (the true God) as he lets it flow into us as spirits. [cf. 8.5 and Chapter 9].

10.8 Unlike Lesa UMutima-Ka-ibele (God the Mind, Will and Spirit totally independent), man depends entirely on him for his or her existence, that is to say, for both his or her physical and spiritual sustenance and for his or her being, as explained already, in the preceding chapters, and that is the truth, the real truth (Cishinka), even if a person decides to rebel against him, and even if a person entertains, in his or her mind, the absurd and unfortunate idea, that Lesa UMutima-Ka-ibele (God the Mind, Will and Spirit totally independent), does not exist, a preposterous idea since the indestructible essence of being (ubutuntulu bushionaulwa ubwa kuba) in every human ka, whether begotten or simply created by him, is his.

10.9 Each and everyone of us as 'mind and spirit: baka (umuntu: the person, he who is living, if male, and she who is living, if female), is preserved continually by Lesa UMutima-Ka-ibele, even where the person, by his or her own choice is not communing with him, or has rebelled against him, and as a consequence he or she is not receiving Umwisulo (the divine essence). If that

were not so, the person as (baka: muntu), would cease to exist. If baka, while still in this world, was not sustained by Lesa UMutima-Ka-ibele (God the Mind and Spirit totally independent), what would remain would simply be the physical body (mubili) living without consciousness. That is the incredible benevolence of Lesa UMutima-Ka-ibele as we have always know him in Lunda and in Lubemba.

FULL CLARIFICATION OF WHO OUR FATHER LESA U-MUTIMA KA-IBELE IS:

10.10 In Lunda and in Lubemba, that portion of Eastern and Central Africa which is part of the cradle of mankind, Lesa (God) Umutima Ka-ibele has been known, has been worshipped and has been adored by the people for generations primarily by the following Names and attributes:

10.11 As Mulungu, (variously also known as Mungu and as Murungu among the Bantu people in other parts of Eastern Africa), and as explained already, he is known and he is understood as Umupashi Wa pulamo (the supreme Spirit), Lesa Wa ba (God Who is), Shikulu wa muyayaya (the Lord, lit. the Owner and Master of eternity), Lesa wa mweo onse (God of every life), Lesa wa mweo wa pe (God of life everlasting), Lesa wa milungu (God of divinities, that is to say, God of divine spirits or demigods and demigoddesses); for that is what we each become, as the case may be, after we depart from our physical bodies, so long as we walk and remain

with him while we pass through this physical world. [cf. Chapter 7].

10.12 By his Name Mulungu, Lesa (God) may be worshipped, may be praised, may be adored and may be thanked; but by those who have been tutored, in Lunda and in Lubemba, as Mulungu, Lesa (God), Umutima Kaibele (the Mind, Will and Spirit totally independent), is never ever invoked or pestered with ordinary requests, petitions or entreaties of any kind except,

(a) when committing to him a person (baka) who has just departed from this physical world, at the time when that person's physical remains are being put to rest. On that occasion, *the departed person may be bade farewell,* ***by first calling his or her names (. . .)***, followed by the following invocation:

". . . Kabiye, kabiye, kabiye kuli Wiso; kuli Wiso Wa ku fyele. Kabiye kuli Wiso, Mulungu, Lesa Umupashi Wa pulamo, Lesa wa milungu, Lesa Wa ba, Lesa wa mweo wa pe, Kabumba, Tata wesu, Lesa wine wine Lesa Mukulu. Kabiye, kabiye, kabiye kuli Wiso; kuli Wiso Wa ku fyele." : "(. . . Go, go, go to your Father; to your Father Who begot you. Go to your Father, the supreme Spirit, God of divinities, God Who is, God of life everlasting, the Creator and Cause of all that is, our Father, the true God, the great God, God the great One. Go, go, go to your Father; to your Father Who begot you)."

(b) The name Mulungu is also invoked in some National Anthems of Eastern and Central Africa. In some of these

Anthems, for example, in the National Anthem of Tanzania, Mulungu as Mungu is invoked to bless Africa, in the words "Mungu ibariki Africa: God bless Africa". In that Anthem, he is also invoked to bless Africa's leaders, to bless the children of Africa, to bless Tanzania, and to bless the children of Tanzania. The beautiful tune, in the National Anthem of Tanzania, is also the tune in the National Anthem of Zambia; it is the tune of the spiritually up-lifting National Anthem of South Africa which begins with the words "Nkosi Sikelel' iAfrica." However, he appears in the Bemba translation of the National Anthem of Zambia by his Name Lesa (God).

10.13 God as the supreme Spirit, in Bantu Africa, Mulungu, is known and is understood also in other tongues, in this world, wherever God is known as the supreme Spirit. Mulungu has been known, has been revered, and has been worshipped as Mulungu from generation to generation among the Bantu peoples who have inhabited and have spread over Central, Eastern and Southern Africa over many thousands of years, at any rate, from an epoch long before man came to write anything.

10.14 Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Intulo ya mweo (the Source of life), Intulo ya kuba kwesu (the Source of our being) has been known to be the only One Who is the Owner (A li shibwo kui E Mwine E Ka) of, and the only One Who, holds all the secrets (E Ka E Waba ne nkâma shonse) of life (isha

mweo) and being (no kuba), and of all **words** (ne sha mashiwi yonse) and of all **numbers** (ne sha mapendo yonse). ***It is a great fortune to remember always that words and numbers carry with them enormous and sometimes magical energy and power. It is by words that our Father speaks to us as Spirit to spirit. Those who have an intimate understanding of numbers, in particular, know this and use them to help all of us. For example, in today's world, the phenomenon and the power of numbers in stock markets are self-evident.***

10.15 And so, at Nsaka (the village Academy of wisdom), in the times gone by, the village school where male children were fully taught the meaning of life, the meaning of living, and the meaning of being, before and at puberty, the young males were also enjoined, with great emphasis, to be aware of who Lesa (God), Umutima-Ka-ibele, Mulungu is, and to be aware of all his attributes. Young women were equally taught by female elders in the same way, but in addition, they were also made fully aware of the great responsibility they carried as potential divine mothers.

10.16 **In his attribute as the Begetter, Creator and Cause of all that is, Mulungu is Kabumba** (Ka-bumba), that is to say, the Ka (Mupashi: Spirit) Who begets or creates and causes all things to be and to remain. It is important to remember that the spirit of every person is also ka (mupashi); and that, that of every other living thing, according, to its kind, is also ka (mupashi: spirit), and that, that of every inanimate thing

is also a ka, but that, that ka is not a spirit (mupashi). However, every ka is the entity in which is the indestructible essence of being (ubutuntulu bushionaulwa ubwa kuba) . [cf. 6.8].

10.17 As Kabumba, Mulungu, Lesa (God), Umutima-Ka-ibele (the Mind, Will, and Spirit totally independent) Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God who is), is the Spirit (E Mupashi) Who wills, creates and causes to be in his Mind (E Ulenga mu Mutima wa Kwe); and working with his pure wisdom and knowing (kabili no kubomba na mâno ya Kwe ya sanguluka), and his real Truth (ne Cishinka ca Kwe), and his pure Intelligence and Understanding (no Mucetekanya wakwe wa sanguluka), and by the power of his 'Word, Command and Order (elyo na maka ya Cebo ca Kwe)', he causes all things to be, and to remain (Alenga fyonse ukuti fibe, kabili nokuti fikale).

10.18 As by his Name Mulungu, Lesa (God), Umutima-Ka-ibele (the Mind, Will, and Spirit totally independent) is never and must never ever, be invoked or approached with any entreaties or petitions, by his Name Kabumba he is never ever, approached or pestered with any entreaties or requests. However, by this name Kabumba, he has been, he is, and he may be worshipped, praised, adored and thanked with gratitude for his incredible kindness and benevolence and for the very fact that he is the Source of all created things, including the bounty by which we are all fed, clothed and housed etc., etc. As

Kabumba, Lesa (God) is preoccupied with creating and causing to be, or, as the case may be, it is by his attribute as Kabumba that he creates all spirits which are not begotten by him as Lesa (God), Mulungu (the supreme Spirit).

10.19 It is by his attribute as Kabumba that he holds all created things together and in order; he does so by the power of his laws, all of which never change (ne fipôpe fya Kwe ifishipilibuka), while also overcoming (elyo kabili no kucimfya), by weakening (no kunasha) and subduing and taming (no kufûpula), all causes of, and all things which are in, or are moving towards disorder (ifintu fyonse ifi le lenga icimfulunganya). All things which are moving towards disorder, or are causing disorder (the opposite of order), sooner or later meet resistance, and in time they are corrected, that is to say, they are defeated. If the tendencies moving towards disorder are caused by man, it is man himself who suffers; as the consequence of his or her own acts; and in this regard the uninformed blame the Creator instead of finding out what it is they are doing which is not in conformity with Cebo (Word, Command, Order) in the laws of Nature and which may be the cause of their calamity. Our ancestors came to learn and to understand this over many thousands of years, and after many instances of tribulation.

10.20 **In his attribute as "Tata Lesa wa ma-ka yonse no mweo wa pe** (Father, God all powerful and ever-living, Lit. Father, God of every kat and life everlasting),

Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa wa maka yonse (God of all the power), na mâno yonse (and all wisdom and knowing), no mucetekanya onse (and of all intelligence and understanding)," Mulungu (the supreme Spirit), Lesa (God), Umutima-Ka-ibele (the Mind, Will, and Spirit totally independent) is called upon freely, and without hesitation. In his attribute as Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) he is worshipped, he is praised, he is adored, he is thanked, and he is approached and invoked directly, that is to say, without using any intermediary, with any proper requests, entreaties, or petitions, by a person alone, in private, or with his or her spouse (and not with a Concubine, or a Girlfriend, or a Concubinator, or Paramour or a Boyfriend), but at any time and at any place, as often and as many times as one wishes to do in each day, even while walking, or even when one is resting, standing or seated; for example, on a hot day under a tree (mu cintelelwe ca muti); but of course, always with reverence (katîna). [cf. katîna 12.8].

10.21 It is important to remember always that Mulungu, Tata Lesa wine wine Lesa Mukulu, Lesa wa ba, Lesa Umutima-Ka-ibele, Kabumba, is our Father, in all his attributes, and that as ka (mupashi: spirit) each and everyone of us is from him and to him we return if we remain with him while passing through this world. On the day you shall invoke him and see how favourably he shall answer you, you will marvel. [cf. 10.49 and 10.53].

10.22 When, in Lunda and in Lubemba, they say "Uletîna Lesa wine wine Lesa Mukulu: Fear the true God, the great God, God the great One" they are not saying that one should dread him; they are simply saying that one should revere him and approach him with love for him, but with confidence, so long as one is not worshiping or adoring any other spirits, whether they be persons still passing through this world, or those who have departed from this world including one's ancestors.
10.23 During a state of emergency, as when the Country or the Kingdom, as the case may be, has to plead for divine intervention, in order to deal with any form of aggression or calamity, or when you desire him to bless the proceedings of your general gathering or conference, Lesa (God), as Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is) may be invoked in a general convocation, but not by his Names Mulungu or Kabumba. Unless the request is frivolous, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) always answers prayer in accordance with his Will, and at times, in a manner which leaves the supplicant overwhelmed with wonder and with gratitude, because at times the way he responds is not as we expect it to be. Lesa wine wine Lesa Mukulu always responds and he is always anxious to please. He is totally faithful (Wa cishinka) to those who are faithful to him; and it is wise to remember that his bounty, his wisdom and knowing, and his intelligence and understanding are unlimited, and that

they are beyond our human capacity to understand and fully appreciate. He can do whatever he wills to do in your favour; and it is wise to remember that he wants to deal with your big problems, and not with trivialities. All that one needs to observe is patience.

However, one must not approach Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) with requests for money or for wealth, but for the knowledge to enable you to use your talents in order to realize your wishes or dreams which must be measured and reasonable. He knows that we all need the means to enable us to live decently and if possible, to help others. [cf. 10.49].

10.24 As to our human wills and his Will, it is important to emphasize that, if one is opposed to the Will and the divine ways of Lesa Umutima Ka-ibele (the Mind, Will, and Spirt totally independent), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), the final consequences of working against his Will are dire, because doing so means the person has decided to become separated from him, who alone is our Source, each as ka (mupashi: spirit).. [cf. Chapter 11].

10.25 Who Mulungu is, as Lesa wine wine Lesa Mukulu, Lesa Wa ba, Lesa Umutima-Ka-ibele, Kabumba, will be clarified further in the rest of this Chapter. Except where these names must be stated for emphasis, for ease of reference, we shall refer to him in the rest of this Chapter mainly by his Name "Lesa wine wine Lesa Mukulu (the

true God, the great God, God the great One)" because it is by this Name that he makes himself readily available to any person to invoke him at any time, to hear prayer and to answer prayer, for almost anything which is rational.

10.26 Lesa wine wine Lesa Mukulu is never depicted or displayed by an image, drawn, painted or sculptured. To do so would be sacrilegious, disrespectful and reprehensible; and it is a great misfortune to underrate his awesome power (amaka ya Kwe ayatutumya), his surpassing Intelligence and Understanding (Umucetekanya wa Kwe wa pulamo), or his divine Wisdom and Knowing (Amâno ya Kwe aya bu Lesa).

10.27 Like all of us spirits, his children, he himself, as Spirit, is in the form as revealed to us by the form of the human body. However, his form is perfect and of surpassing beauty. He is invisible to and he is hidden from the physical eye of each and everyone of us as baka (mind and spirit: muntu, the person), but he is visible to a person whose spiritual eyes have been opened, and who, as ka (mupashi: spirit), and of course with his or her mind, is enabled to see him; because he cannot be seen by physical eyes. This should not come as a surprise if one remembers, always, that each and everyone of us as ka (mupashi: spirit) is from him, and that if we allow him to dwell in us, we are his temples. Furthermore, from time to time, in his or her dreams, that person may also see the milungu (divinities), the divine spirits, that is to say, the persons who have passed through this world

and are now eternally in the celestial Kingdom of our Father, which itself is in the spiritual universe (mu mûlu wa mipashi), lit. in the heaven of spirits.

10.28 The presence of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), unlike that of the human person, is ubiquitous. However, Lesa wine wine Lesa Mukulu has his Throne in heaven, on which he may be seen in a seated posture whenever he appears to the divinities (imilungu) there, or to any person still passing in this world, whose spiritual eyes are open.

10.29 It has been passed on to us, over the generations, that our ancestors, all of whom walked this earth with both their physical and their spiritual eyes open, were allowed to see Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One). They regularly saw him seated on his beautiful and awesome Throne in surpassing magnificence. The elders would often say to us at Nsaka (the village Academy of wisdom and knowing : Amâno) that ,

> "the beauty of Lesa wine wine Lesa Mukulu surpasses all human beauty; that it is stunning and spellbinding, and that no words can describe his beauty adequately. His incredibly beautiful face is long. He is covered by stunning glory (ubukata bwa pulamo) with which he emerges and ebbs at will. Whenever he reveals his form, in full celestial dress covered in radiance, one can see that his form is like that of man. He appears like this but

for brief moments only, and then he withdraws and becomes invisible together with his Throne. Although they could see his form, apart from his beautiful face and neck and his beautiful hands and fingers, no other part of his spiritual body was ever visible to them. They said that he appears with incredible radiance on every occasion, and on every occasion with a loving smile. This is as much as he would reveal himself to man who was still in this world."

10.30 As we were not allowed to ask any questions on any subject but simply to listen, we could not ask what form of dress Lesa wine wine Lesa Mukulu appeared in. The elders did however reveal to us that whenever they themselves saw Lesa wine wine Lesa Mukulu, with their spiritual eyes (na mênso yabo aya bumupashi), they saw him in celestial dress (mu mifwalile ya ku mûlu; lit. in heavenly dress), seated on his Throne, just as their ancestors had told them; they saw his beautiful and long face, and his hands with fingers of surpassing beauty, emitting stunning effulgence and radiance (no ku fumfumuno kubêka no kubengeshima kwa pulamo). 10.31They often would also add,

"if you allow him, and not any other spirit, to dwell in you always, he will open the eyes of your ka (mupashi: spirit), and you will see him, even while you are still passing through this world, just as our ancestors, now in his heavenly Kingdom, our celestial world, used to see

him while they were on earth."

10.32 We do also have it in our oral history, which goes back many thousands of years, that when men had become mature (ilyo abantu basalapwike), and before they began migrating abroad in this world (kabili ilyo tabala tampa ukusalangana pano e sonde), Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba descended and appeared to them in human form, that is to say, as if he was simply a man but with radiance. After he had opened their spiritual eyes to protect their physical eyes from his radiance, he spoke to them, and showed to them the plants, in particular the seeds and the plants to eat, and the plants to use as herbs for healing their bodies when the bodies became ill. After doing so he said,

> "You will not dwell in this world for ever. If you walk with me, to the end of your time here on earth, you will come to where I am, after your time here has passed. After your time here has passed, for each and everyone of you, your physical body (umubili obe wa munofu, na mafupa no mulopa: lit. your body of flesh, bones and blood) will die, and then you will come to where I am."

By this intimation, they knew and were assured, that as persons, their physical bodies were not the persons and they did not dare question what Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba had just revealed to them with love.

After saying what is revealed above, Mulungu, Lesa

wine wine Lesa Mukulu, Lesa Wa ba became invisible to them in this world (Ali lekele ukumonekela kuli bene pono e sonde), lit. he ceased appearing to them in this world. In other words their physical sight resumed.

10.33 That we enter the celestial Kingdom of Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, our Father, became clearer to their descendants later, as they began to see our departed ancestors in the spiritual world (icalo ca mipashi: imilungu) with their opened spiritual eyes.

10.34 Our elders would further add, that as their ancestors did, they too always saw the milungu (divinities) and that the milungu were dressed in white robes emitting radiance, but that their radiance was much less than that of Lesa wine wine Lesa Mukulu. That kind of dress was not physical, just as they themselves were not physical but they could see them walking just as we do in this world. They would conclude by saying "Kulya kwaliwama ica pesha mano, lit. the beauty of our celestial world is stunning." It is with this understanding that the tradition of honouring, these divinities, the ancestors (imipashi: imilungu) now in the celestial world (mu calo ca milungu), became a ritual under which a sacrifice - the blood of a sheep or a goat or of doves was offered to them by sprinkling the roof of grass and the altar, in a small temple (akafuba or Ulufuba) of the spirits (imipashi: imilungu), made of poles, wattle and clay, while a priest (shimapepo), for this purpose only, and not for any prayer or prayers whatsoever, said the appropriate words in the presence of the people of the

village who simply gave their affirmation as directed by the priest or the priests (bashimapepo). It should be emphasised here that the divinities (imipashi: imilungu), were not and they are not worshipped. The meat of the sacrifice, if a goat or a sheep, was eaten in a feast, but with a good portion reserved for the priest. This ritual ensured continued harmony between the ancestors in the celestial world (mu calo ca milungu) and our families still passing through this world. Honouring the ancestors in this way was understood to cause the milungu to act as the most reliable, willing, ready and time-proven intermediaries between their people still on this earth and Lesa wine wine Lesa Mukulu, Lesa Wa ba, (the true God, the great God, God the great One, God Who is), Mulungu (the supreme Spirit). Discontinuing it meant creating a gulf between our ancestors in the celestial world and all of us their descendants passing through this world. It also meant severing communion between them and all of us their descendants. As it was with the other tribes in what is Zambia today where this severing happened, honouring our departed ancestors was central to our spiritual wellbeing, because it was known to maintain continuous communion between the living passing through this world and the milungu (our ancestors) in the celestial world (mu calo ca milungu). To call this practice which ensured cosmic order, heathen, is extremely disrespectful, not only to us passing through this world, but also to our divinities, our ancestors, begotten children of Mulungu, Lesa wine

wine Lesa Mukulu (the true God, the great God, God the great One) in his heavenly Kingdom. The tributes brought blessings, caused social order, and harmony. The abandonment of these rituals can be viewed as a weakening of traditional community bonds and a disconnection from our ancestral roots which go all the way to our Father by whom all men are begotten or created as spirits. Finally, these sacrifices were necessary for maintaining peace with the spirit world. Abandoning them could gradually weaken societal cohesion and identity, and reduce the nations to concentrate mainly on material pursuits, to the detriment of our status as primarily divine spiritual beings. [cf.7.49]. This very ancient ritual, which also went hand in hand with our treasured customs and traditions, was not onerous as it took place only three to four times in each year.

It must be clarified and we make it very clear here that the offering or the sacrifice to honour the ancestors was not and was never a propitiation for transgression.

10.35 We reiterate this here for further emphasis because the human mind has a tendency of deliberately forgetting even important things, that while we are passing through this world, the form of each and everyone of us, as ka (mupashi: spirit), is that as revealed by the form of the human body which is not decrepit, because that is the form of our Father, Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) Lesa Wa ba (God Who is)..

10.36 Just as the mind of Lesa wine wine Lesa Mukulu

cannot be seen, in the same way the mind of man cannot be seen; and incidentally, the mind of man is neither male nor female. We only see what the mind has done or has caused to be.

10.37 The apparent subtle differences in the operations of the minds of men and those of women are due simply to the truth that women as spirits are female spirits, and because men, as spirits, are male spirits; and because of the further truth that women have female bodies with child-bearing wombs and men have male bodies, but without wombs.

10.38 ICISHIBILO CA KWA LESA WINE WINE LESA MUKULU (ITHE EMBLEM OF THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE)

The emblem of Lesa (God) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is the Sun whose incandescent appearance in the morning right up to Mid-day symbolizes his power to give surpassing illumination to and in all things. That the Sun is his emblem is clearly clarified in the famous Bemba phrase:

"Kâlekubalikila (Ka-a-le-ku-balikila); lit. May the Ka shine on you., "

At first, it sounds as if they are saying "May the Sun shine on you." Clearly, as the word Sun (Kasuba) does not feature in the expression, they are saying, "May the **Ka** (the **Spirit:** Lesa Umutima-**Ka**-ibele) always shine on you, or, bless you" or "May God the **Ka** (the **Spirit)**

always illuminate and enlighten you." The Word Ka, here, clearly goes with **Ka**bumba, Lesa (God) in his attribute as the Creator and Cause of all that is.

10.39 **THE CONSEQUENCES OF SEPARATING THE SELF, THE KA (MUPASHI: SPIRIT) FROM LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE).** If a person decides to separate himself or herself completely from Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), by rebelling against him and abandoning him; or by persistently denying the self-evident testimony revealed by his awesome works, his Creation and its immutable laws which in fact, as we know now, are the source of the many secrets that help us today, including the truth that each and every one of us as ka (mupashi: spirit) is from him and is his; or by refusing to accept the truth that he lives and that he exists; or by pursuing a life steeped in worshipping, or serving or adoring anything else, or any other spirit or spirits, other than Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), alone; excepting honouring departed ancestors [cf. 10.34], or by pursuing a life of crime, or a life steeped in vice; or by pursuing or abetting or causing other kinds of unremitting behaviour which continually flout the laws embedded in Nature [cf 10.76] by Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), that person forfeits the Mwisulo [cf. 9.1], he or she

loses illumination in his or her mucetekanya [cf. 6.59], and he or she ceases to enjoy the divine nature (bumulungu) and divinity (buLesa) [cf. Chapter 12].
The immediate consequence of losing illumination in mucetekanya is that the person descends to relying entirely on his or her INTELLECT OR BRAINS (Bongo) and the senses. **The Intellect** and the senses, without the understanding (mucetekanya), working in concert with **the will,** as these are both the great powers of the mind, often leads the person into thinking that he or she is on the right path. It is a very dangerous situation to be in. If that self-inflicted separation from Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) continues unto that person's departure from this world, that person forfeits becoming a mulungu (a divine spirit, that is to say, a divinity, a demigod if male, or a demigoddess if female), and enters the Netherworld (Îngi), instead of entering the celestial world (icalo ca milungu, lit. the world of divine spirits), in the spiritual universe (mu mûlu wa mipashi, lit. in the heaven of spirits). Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), caused the celestial world, the world of divinities (imilungu) to be and to remain, for us, that is to say, for each and every one of us who loves him, walks with him, worships him, adores him, and calls on him with confidence whenever we desire to do so, and always with the understanding that Lesa wine wine Lesa Mukulu is our loving and benevolent Father, and that he hears and answers prayer,

but of course, always in his time.

10.40 Walking with, worshipping, adoring, and calling on Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is not burdensome, and doing so is a relationship of continuous happiness. He willed, when he caused man to begin to be, that walking with him shall never ever, be burdensome to any person, and that each and everyone of us, as ka (mupashi: spirit) from him, shall have and shall enjoy a direct relationship with him. That is how our ancestors came to understand and to know him. The choice belongs to each person. He is not perturbed by anyone who rejects him or rebels against him, because the loser, who behaves in that way, is the rebel himself. Every person who rejects or rebels against Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), or anyone who chooses to sow or to cause disorder sooner or later discovers the consequences of doing so, and after coming face to face with Real Truth (Cishinka), that person mourns. The consequences of rejecting Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), unto one's last day in this world, are not what a person, who values self-preservation as baka (muntu: the person), would continue to entertain in his or her mind (mutima), or as ka (mupashi: spirit); and this book has clarified, in depth, what the consequences are.

10.41 Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is kind and gracious; he is not vindictive and he is not malicious; he readily

welcomes back any person with a contrite heart and a contrite spirit who truly returns to him. [cf. 6.59].

10.42 THE GREATEST BLESSINGS WHICH WE RECEIVE FROM LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE)

The greatest blessings which we receive from Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) are:

(a) that each and everyone of us as ka (mupashi: spirit) is from Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), as revealed and fully clarified in this book [cf. 6.1] ;

(b) that each and everyone of us, as ka (mupashi: spirit), is a temple of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), so long as we do not rebel against him, and so long as nothing and no one causes any one of us, whether young or old, to be living in rebellion against him. In order to avoid the pitfalls inherent in the latter, we should be constantly aware of being misled by wayward spirits; and by any subtle but spiritually lethal influences ;

(c) that if we remain his temples, we enjoy his Mwisulo (the divine essence, the flow from his fullness). By his Mwisulo, apart from enjoying all the advantages which the Mwisulo gives us, we are enabled to discover and to know him intimately, and to discover the almost unlimited benefits and secrets which he has placed in his

system called nature for our use, for our benefit and for our pleasure and for our own good;
(d) that each and everyone of us as baka (umuntu: he who is living, if male, and she who is living, if female), in short, the person, has been given the appropriate level of intelligence and understanding (mucetekanya), talents and other gifts (ubupe), and the power to think and to reason, in addition to the advantages offered by the Mwisulo. By these powers, we are enabled to discover and to appropriate knowledge from him directly, and from nature, and to enjoy divine consciousness.
(e) and finally, that after we depart from this physical world, we each become a mulungu (a divinity) and dwell with Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) in our celestial world (mu calo ca milungu); lit. in our heavenly world of divinities, his eternal Kingdom (UBufumu bwa Kwe ubwa pe), which he caused to be as our eternal home in his everlasting spiritual universe (mu Mûlu wa Kwe uwa mipashi uwa muyayaya; lit. in his everlasting universe of spirits). In the celestial world there is eternal and complete peace, harmony and happiness, and there, everyone, now a divinity, a demigod if a male spirit, and a demigoddess if a female spirit, is fully aware of the presence of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One). There, we also enjoy the eternal privilege of casting our spiritual eyes on his stunning glory, his stunning and radiant effulgence, his spellbinding majesty, his surpassing beauty; that beauty

which is beyond our capacity to describe in words, and there we have also, all that our Father has prepared for us to enjoy eternally. [cf. 7.44].

10.43 THE NATURE OF LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE), AS OUR SUSTAINER AND BENEFACTOR

By the word "kapashila" the following is revealed to us about Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) as our Sustainer,

Kapashila or akapashila means, "always, without fail, at all times"; as in,

> "Ukufuma fye apo Lesa apangile aKasuba, kena akasuba kesa fye akapashila: lit. ever since God made the Sun, it, the Sun, always and at all times, comes."

This is particularly true in Lunda and in Lubemba, and indeed in the rest of Zambia and in much of tropical Africa, where the winters are more like the Spring in Northern Europe and wherever else the Sun, for the greater part of the year, breaks through the clouds and shines. The hidden meaning behind all this, is that ever since Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), created the mighty Sun and caused that luminary to give light and heat to, and to make it possible for physical life to flourish on earth, he, Lesa wine wine Lesa Mukulu (the true God, the great

God, God the great One), himself, like the Sun, always and at all times comes to sustain all living things; and in particular, he sustains each and every one of us as baka (mind and spirit: muntu, the person), in a way which is totally secret, invisible and mysterious. And this is so, even where a person does not accept that Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) exists. We know that baka (muntu. Emph. Umuntu: the person, mind and spirit) is not physical, and that baka is not sustained by either the physical Sun or by any of the many things which sustain our physical bodies. Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) sustains every person as baka, just as he allows their bodies also to feed on his bounty, to bask in the light and the heat of his Sun, to breathe in his air, to drink his water, and to bathe, swim and play, in all manner of ways, in his waters, in the rivers, in the streams, in brooks, in ponds in lakes, and in the seas and the oceans, while they also continue to live on his planet, in this solar system which, with its Sun, cruises inside our milky way galaxy, one of billions or possibly trillions of galaxies, at some 515,000 miles per hour (or 143.05 miles per second), while our earth itself cruises in its orbit at some 18.5 miles per second. He sustains every spirit and hence every mind, wherever an entity has a mind by his indestructible essence of being (ubutuntulu bushionaulwa ubwa kuba).

10.44 In causing the physical being, the body of man, and indeed the mind of man and its will (the non-

physical and invisible heart) that emerges as a child from its mother's womb, to begin to be, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) employs the parents of the child to be, as his agents. And so, in Lunda and in Lubemba, the saying goes "Tufyalila Lesa (We beget for God)". Those in the know, in this world, are aware of this self-evident truth, but those who do not wish to accept or to know it, let alone know their true selves, reject it. That is how unkind some persons can be, towards themselves, and that is how ungrateful they can be before our benevolent, munificent and very patient Father.

10.45 Because of his unlimited kindness and compassion (pakuti aba no luse ulwa pulamo), his love (uku-temwa kwa Kwe), mercy (icikûku), graciousness replete with unlimited love (inkumbu), his blessings and benevolence (ukusenamina kwa Kwe), and his readiness to forgive (no kwangufyanya uku-elela) everyone who turns back to him with faithfulness (onse uwabwelela kuli Wene ne Cishinka), as well as his wish to draw the errant back to himself, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), as our benefactor, does not withdraw intelligence and understanding (mucetekanya) or the talents and the other gifts (ubupe), which he has given to the ka (mupashi: spirit) of any person. A person, therefore, may still continue to enjoy these gifts, but he or she would do better by walking with him and by continuing to enjoy all the advantages and all the benefits of his divine essence, the flow from

his fullness (Umwisulo wa Kwe), while knowing also that after this world, he or she, as a mulungu (a divine spirit, a divinity, a demigod, if a male spirit, and a demigoddess, if a female spirit) would dwell with him in his celestial Kingdom; that is to say, in our celestial world of eternal happiness (mu calo cesu ica cimwemwe ca pe).

10.46 With this understanding therefore, those who remain awaiting their turn to depart from this world, should neither wail (tabafwile uku-lalila) nor wail and whimper (nangu kula bobauka) when a person departs from this world. They should, instead, thank and praise Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba, Kabumba, our Father (Tata wesu) for the good life of the person who has departed from this world and has entered our celestial home. Wailing and whimpering should be left to those among whom the departed life was steeped in evil or was living in rebellion against Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One). Mourning in silence, because the departed beloved one is no longer in this world, and because he or she is now hidden from our physical sight, is understood.

10.47 Ever since our ancestors first called on him as Mulungu, many thousands of years ago, in that portion of the cradle of mankind, the Eastern and Central portion of Africa, living with and calling on him as Lesa wine wine Lesa Mukulu (the true God, the great God, God the

great One), as they came to know him has never been burdensome. His will is that all of us, as his children, should enjoy complete freedom in this regard; and that no one should impinge upon, degrade or restrain this freedom. Apart from calling on him directly, and not through any intermediary whatsoever, worshipping him and walking in his ways, obeying his laws in our understanding [cf. 6.59], and obeying the laws of the lands in which we happen to be at any given time, as well as observing our customs and traditions, we are all born free, and are meant to be free, and to remain eternally free. This has always been the understanding in Lunda and in Lubemba, and it has been so in the whole land that is called Zambia today with its benign Kings and Rulers. Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), demands nothing from us except our loyalty, for our own good. It is therefore in our own interest to remember, always, that his ways are eternally divine, are for our own good, and that they are for order and freedom, and not for disorder and servitude.

10.48 Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) does not impose himself on anyone. The display of his pure wisdom and knowing, his pure intelligence and understanding, and his benevolence, can easily be perceived and noticed by every person who walks with the divine nature (bumulungu) and is also filled with divinity (buLesa).

10.49 HOW LESA (GOD), LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE,) MAY BE APPROACHED IN PRAYER WITH CONFIDENCE

We have revealed at the beginning of this chapter, that Lesa (God), Mulungu, is Umutima-Ka-ibele (The Mind, Will and Spirit totally independent), as he came to be known by our ancestors, and as we, their descendants, have also come to know him. Here, we must also reveal his other great Name by which he may be called upon and invoked in those times when a person, because of the needs of his or her body, and not because of his or her needs as spirit and mind, both of which are not physical, or because of the needs of his or her kingdom, or because of the needs of his or her country, he or she desires help, that help which only Mulungu (the Supreme Being), Lesa Umupashi Wa pulamo (God the Supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Ka-bumba (the Creator and Cause of all that is), can give. However, the supplicant must desist from asking him for money or for wealth but for the counsel and knowledge and direction which would make it possible for him or her, or for his or her kingdom, or for his or her country to solve the attendant problem or problems. As regards acquiring or increasing wealth for example, our ancient ancestors had no use of money, and never sought to accumulate wealth, as man has come to desire today; they mainly called on him to give them

Umwisulo, to give them good rains in every season, to give them good harvests, and protection. However, by this other great Name, Lesa (God) was, and has been known, and has been approached by also invoking this other Name, the Name

Lesa Tumba Nambo

(God all opulent).

If he is invoked by this Name **Lesa Tumba Nambo**, the invocation must be followed by

Umutima-Ka-ibele

(The Mind, Will, and Spirit totally independent),

and must be incorporated in the Great Prayer below:

The Great Prayer

"Tata, Lesa wa ma-ka yonse no mweo wa pe,
(Tata, Lesa all powerful and everliving),
LesaTumba Nambo,
(God all opulent),
Umutima-Ka-ibele,
(the Mind,-Will-and-Spirit-totally independent),
Lesa wine wine Lesa Mukulu,
(the true God, the great God, God the great One),
Lesa wa maka yonse,
(God of all the power),
Na mâno yonse,
(and of all wisdom and knowing),
No mucetekanya onse
(and of all intelligence and understanding)."

[The words "Tata, Lesa wa ma-ka yonse," lit. mean "Father, God of every ka"].

With reverence [katîna; cf. 12.8], please now thank him for your being; for sustaining you as spirit and mind with his indestructible essence of being (ubutuntulu bushionaulwa ubwa kuba) [cf. 6.8]; for his Mwisulo in you as ka (spirit) [cf. Chapter 9]; for his whole bounty by which our bodies are fed and on which they depend; and for the protection he has given you ever since you began to be.

You may then submit your requests and make your petitions, if any, with reverence. You end your prayers by saying:

If you are alone,
Na totela Tata :
(I am grateful and I thank you Father)
Epela Tata:
(That is all, Father.)

If you are two (husband (male)) and wife (female):
Twa totela Tata :
(We are grateful and we thank you Father)
Epela Tata : That is all,Father.
[cf. 10.20].

10.50 Before approaching our living Father and stating what you wish him to do for you in order to help you, or your kingdom, or your country to solve your problems or

those of your kingdom or those of your country, as the case may be, it is important to bear in mind that invoking Lesa (God) as Lesa Tumba Nambo recognizes that he is the Designer (Ka-lenga) and the Absolute and perfect Owner and Master, that is to say, the pure and perfect Lord (Shikulu wa sanguluka) and the Creator and Cause (Ka-bumba) of the limitless, immense and awesome physical universe (wa myûlu iisha fyendenkana, iya fya lengwa, lit. the limitless heavens of designed and created physical things); and that all the things in it are his, just as we are his; and that, it is in this universe that we are begotten as physical bodies (mibili), with non-physical minds (mitima); and that it is in this same physical universe that, as minds (mitima), we unite with our spirits, after he sends us from his spiritual universe, each as ka (mupashi: spirit), to become a person (baka: muntu. Emph. Umuntu, he who is living, if male, and she who is living, if female). By his Name Lesa Tumba Nambo, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), reveals that he is all opulent and that his opulence is unlimited; that he is extremely generous and that he helps everyone who calls on him and who makes an effort to use his or her talents and the other gifts which he or she has been given to help him or her; and that Lesa (God) as Lesa Tumba Nambo, is the Owner of the physical provision, abundance, and the munificence of his bounty on which man depends and has depended over many thousands of years, for all his (or her) physical needs. Lesa (God), as

Lesa Tumba Nambo (God all opulent) is so benevolent and munificent that on his physical provision, abundance and bounty, even the ungrateful also depend for their physical sustenance.

10.51 Invoking Lesa, as 'Lesa wa ma-ka yonse', 'Lesa wine wine Lesa Mukulu' further recognizes that he is the Owner of the awesome spiritual universe (umûlu wakatama uwa mipashi; lit. the awesome heaven of spirits) and that all are his spirits. It is in that universe that our celestial home (Icalo ca milungu: the world of divine spirits or divinities) is. It is in that same spiritual universe, that îngi (the netherworld) also is, light years away (intamfu ukulingana ne ntamfu umupita ulubuto lwa kasuba imyaka iingi; ***with liaison*** "intamfu kulingana ne ntamfu mupito lubuto lwa kasube myake iingi"). A spirit in îngi cannot enter the celestial world unless he or she is pardoned and is drawn into the celestial world by Lesa wine wine Lesa Mukulu, Mulungu. It is surprising, however, that malignant spirits of îngi have the power to enter this physical world and to influence and to cause trouble for those who play in their realm of evil, wittingly or unwittingly.

10.52 It is not the will of Lesa wine wine Lesa Mukulu that anyone, or any kingdom, or any country should be poor, because, as Lesa, Mulungu, Lesa wine wine Lesa mukulu, he gives intelligence and understanding **(mucetekanya)** and the talents and other gifts **(ubupe),** as well as his divine essence, the flow from his fullness **(Umwisulo)** to every ka (mupashi: spirit) that he sends

to unite with its human mind (ba: mutima) which comes into this world with its body (mubili) from its parents.
By the talents of their people, kingdoms and nations rise and flourish, so long as these talents are given the opportunity to manifest themselves and are encouraged to make a contribution. Although, as Lesa Tumba Nambo, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), is very generous and is very faithful to those who love and adore him, he does not answer the prayers of idolators and of everyone who lives in rebellion against him. One therefore should always be aware that Lesa (God), as Lesa Tumba Nambo, Umutima-Ka-ibele must never, ever, be approached or invoked with levity or with temerity. Counsel is "Approach Lesa, as Lesa Tumba Nambo, Umutima-Ka-ibele" with this understanding in mind. On that day on which Lesa wine wine Lesa Tumba Nambo Umutima Ka-ibele, Lesa wine wine Lesa Mukulu shall answer your invocation, which you shall have made for yourself, or on behalf of your kingdom, or on behalf of your country, you will be filled with incredible happiness and love for him, and you will marvel.

10.53 **REITERATION AND FURTHER CLARIFICATION OF WHO LESA (GOD) IS**

We further reiterate Who Lesa (God) is, and that by the following shorter version of the Great Prayer, he may be called upon frequently, and he may be invoked in private by any person; or by any man, with his wife (female), or

if a woman, with her husband (male), but not with a concubine, a girlfriend or a boyfriend, in private, at any private place and at any time, with reverence (katîna). This is the prayer for those times when you simply wish to thank him for your being, for his benevolence, and for his protection. Like the first prayer, this prayer also recognises and acknowledges Who our living Father is. This is the prayer for those times when, after it, you wish to ask him to help you to deal with your spiritual needs or for the spiritual problems of others.

THE SHORTER VERSION OF THE GREAT PRAYER

"Tata, Lesa wa ma-ka yonse no mweo wa pe
(Tata, Lesa all powerful and everliving),
Lesa wine wine Lesa Mukulu,
(the true God, the great God, God the great One),
Lesa wa maka yonse,
(God of all the power),
Na mâno yonse,
(and of all wisdom and knowing),
No mucetekanya onse
(and of all intelligence and understanding)."

With reverence, please now thank him for your being and for his benevolence and for the protection he has given you ever since you began to be. You may then submit your requests if any. As before you end your prayers as follows:

If you are alone, you end your prayers by saying,

Na totela Tata :

(I am grateful and I thank you Father)

Epela Tata:

(That is all, Father.)

If you are two (husband (male) and wife (female)

Twa totela Tata :

(We are grateful and we thank you Father)

Epela Tata :

That is all,Father.

All that is required is that the person or the persons calling on him has or have complete faith and trust in him; and, unless you have need, you do not need to ask him for anything after you have thanked him.

10.54 **Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is also known and is understood by the following words and phrases**

E Lesa wa Cishinka: He is the God of real truth, fidelity and trustworthiness. He is totally faithful and loyal.

Eo waba ne cikûku: He is the One Who has (lit. Who is with) mercy and kindness; that is to say, he is merciful and kind;

Eo waba ne nkumbu ku ba mu temwa: lit. He is the One with graciousness replete with unlimited love for those who love him. By him alone, and from him alone, and because he is merciful and kind, a person enjoys his

grace fully filled with his love, so long as that person does not live in rebellion against him; and so long as that person is not steeped in idolatry wittingly and unwittingly; and so long as that person is not pursuing a life of crime; and as stated already, so long as that person is walking with divinity (buLesa).

Eu pela bukatebêbe: He is the One Who confers majesty, power, splendour and magnificence on anyone as he deems fit, and no one has a right to complain to him or to ask him any questions in this regard.

Eu pêlo muntu bukata, ukulingana no kufwaya kwa Kwe: He is the One Who confers glory, renown, or illustriousness on a person, in accordance with his Will, as he deems fit, and no one has a right to complain to him or to ask him any questions in this regard.

10.55 As Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa wa ma-ka yonse (God of every ka,), Lesa wa maka yonse (God of all the power), Lesa wa mâno yonse (God of all wisdom and knowing), Lesa wa mucetekanya onse (God of all intelligence and understanding), Lesa Tumba Nambo (God all opulent), he alone has the capacity to do anything which conforms to his divine Will, and if he deems it necessary to do so, he has unlimited capacity to undo anything. He alone, and no other, has the power to change the fate, if unfortunate, of any person, provided that the person concerned calls on him, pleads and waits patiently with anticipation, for his favourable response.

10.56 And so, an idea in the human mind which is being tempted to deny the existence of Lesa U-Mutima Ka-ibele (God the Mind, Will and Spirit totally independent), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), is better expelled and extinguished from one's mind. If such an idea should persist in one's mind, it is wise to keep it to oneself and never ever utter it to any other person by word of mouth, or in writing, or by any other form of communication, because doing so falls in the category of blasphemy (imiponto); lit. ingratitude, in particular when one realizes that as ka (mupashi: spirit), each and every one of us is from him even though our minds and our physical bodies are human as he ordained. However, because of his unlimited love for all of us, Lesa wine wine Lesa Mukulu, does not judge or condemn anyone and he does not send anyone to the netherworld (Îngi); furthermore, he does not threaten, he does not destroy, he does not kill, he does not threaten to kill, and he does not curse anyone. Although he has unlimited power to do so, he does not separate the spirit (ka: mupashi) from the mind (ba: mutima) of any person. A person who decides to degrade or to destroy himself or herself as ka (mupashi: spirit), degrades or destroys himself or herself and enters Îngi (the netherworld), after this world, by his or her own freewill.

10.57 **THE RISKS OF WORSHIPPING SPIRITS, OTHER THAN LESA (GOD), LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE).**

The risks of worshipping spirits, whether they be those of persons still passing through this world, or those of persons who have passed through this world, instead of worshipping Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) alone, are:

(a) such other spirits cannot enable a person to enter the celestial world, our home after this physical world;

(b). such other spirits cannot deliver the Mwisulo, the divine essence, the flow from the fullness of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) [cf. 9.1]

(c) such other spirits are not the source of life; furthermore, if any of such spirits is a deceiving spirit, he or she is also a spirit of falsehood and error, and can cause a person to degrade or to ruin the self, the ka (mupashi: spirit). Such spirits, however, are harmless, unless one associates himself or herself with them by worshipping or by adoring or by invoking them;

(d) such other spirits cannot protect, sustain, or save anyone; they are not the source of the indestructible essence of being or Umwisulo. [cf.6.8 and Chapter 9].

(e). such other spirits do not hear or answer prayer to the spiritual advantage of their worshippers;

(f) such other spirits are most likely to make a person degrade his or her understanding and intellect by their influences;

(g). finally, there is also the danger that such spirits may be malignant and may be denizens of Îngi. [cf. Chapter 11]].

10.58 **INTERMEDIARIES AND LESA (GOD), LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE).**

A person who communes with Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) knows that Lesa (God), Lesa wine wine Lesa Mukulu does not listen to any intermediary whenever a person approaches him in prayer, in private, or whenever such a person invokes him at any time, and at any place. Furthermore, that supplicant also knows that Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) hears and answers prayer. If a person does not have this knowledge he or she may assume and believe that an intermediary is necessary in this regard, or that such an intermediary is a faithful friend and is one without partiality (Cibusa wa Cishinka uwabula kapâtulula). Apart from a tried and proven divine kabuka (evocator of the divinities: imilungu), who was able in the past, or who is able today, to invoke imilungu (our divine ancestors in the celestial world) and to receive answers from Lesa wine wine Lesa Mukulu, passed on to him by the divinities (imilungu), one needs to know that any other intermediary chosen, as an intermediary between himself or herself would not be countenanced by Lesa wine wine Lesa Mukulu (the true

God, the great God, God the great One).

10.59 And so, in Lunda and in Lubemba, every person who has been fully tutored, and who is serious about his or her life, as a person (baka: muntu, that is to say, he who is living, if male, or she who is living, if female), has always approached "Tata, Lesa wa ma-ka yonse no mweo wa pe, Lesa wine wine Lesa Mukulu (Father, God all powerful and everliving, the true God, the great God, God the great One", in prayer, directly and always with great reverence (katîna), and with that confidence that he or she would be heard and answered by him because he is the Source (E Ntulo), God (Lesa), and the Father (Tata) of each and every one of us as ka (mupashi: spirit).

10.60 Every person who walks with Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) knows that he or she, as ka (mupashi: spirit) is his temple. Such a person also knows, that going through any intermediary is risky because such an intermediary might be an evil spirit (iciwa or icibanda); and that trying to approach Lesa wine wine Lesa Mukulu through such an intermediary, even unwittingly, would affront him. Furthermore, that person knows, that Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) alone, has the capacity to hear and to answer the prayers of any direct and true worshipper, and to hear, and to answer the prayers of millions upon millions of direct and true worshippers, at any time, and that no other being who is not the Cause of life has such

amazing capacity or power.

10.61 THE TEMPLE AND DWELLING (ULUFUBA) OF LESA (GOD), LESA WINE WINE LESA MUKULU, (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE)

The temple and dwelling (Ulufuba) of Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), excluding Îngi (the netherworld), is all the space free of physical things in his heavens (ni monse umushaba ifya lengwa mu myûlu yakwe yonse), that is to say, his spiritual universe (umûlu wa mipashi, lit. the heaven of spirits), and all the empty space in his physical universe, as well as all the space extending for ever beyond these. In other words, with the exception of the netherworld (Îngi) where he is totally absent, the dwelling of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is unlimited (Ubwikalo bwakwe bwa muyayaya). However, the almost incredible and good news is that in every person who is not living in rebellion against Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), or is not living at variance with the divine nature (bumulungu), and is not at variance with being divine, that is to say, divinity (buLesa), the temple of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) is the ka (mupashi: spirit) of that person. If any person knows and treasures this understanding, he or she will come to realize, with great joy, the incredible

goodness, graciousness, kindness and benevolence of Lesa wine wine Lesa Mukulu.

10.62 Walking with Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is), is the sure guarantee of life everlasting, for each and every one of us as baka (the person); and this guarantee is regularly affirmed by his favourable responses whenever we invoke him, as long as what we ask for is not frivolous, is not for worldly gain, and is not contrary to his perfect Will, or against his immutable laws which he has established in Nature and which are part of our being. [cf. 6.59]. A person in whose ka (mupashi: spirit) Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) dwells, will not be surprised to realize that he or she can invoke him and be answered by him, as long as he or she is patient. And the further good news is that approaching our Father, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), is not burdensome, it costs absolutely nothing, and one is free to approach him, and to invoke him, at any time and at any place, in private while remaining totally free of the demands of any ritual.

10.63 If we allow him to dwell in us, he remains with us while we pass through this world in which we face many challenges and many temptations and even tribulations. Knowing that he is the Owner of every ka (ukwishiba ukuti E Mwine wa ma-ka yonse), and all the power (na maka yonse), all wisdom and knowing (amâno yonse), and all intelligence and understanding (no umucetekanya

onse), and the capacity to do or to undo or to overcome anything, we should walk with our heads held high, and with joy, but always with gratitude and humility.

10.64 If we allow him to dwell in us, when we call upon him, at any time and at any place, he is right there with us and not far from us.

10.65 As spirits we are part of him, and we are divine, so long as we remain with him. However, our minds are human, as he ordained; but our minds remain fully human only while we are burdened with flesh; after this world, and freed from flesh, we are each a mulungu (a divinity, a divine spirit, that is to say, a demigod, if male, and demigoddess, if female), and with the right to dwell eternally in our celestial world, the heavenly Kingdom of our everlasting, gracious and loving Father, lit. our Father of life everlasting, grace, and love for us, in his Kingdom where we also enjoy the privilege of casting our spiritual eyes on his surpassing beauty, for ever.

10.66 In Lunda and in Lubemba, Lesa (God), UMutima Ka-ibele (the Mind, Will and spirit totally independent), Mulungu (the Supreme Being), Lesa Umupashi Wa pulamo (God the Supreme Spirit), Lesa wa milungu (God of divinities), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa wa mweo wa pe (God of life everlasting), Lesa Tumba Nambo (God all opulent), Lesa Wa ba (God Who is), Kabumba (the Creator and Cause of all that is), has never been worshipped in temples but in private, at any time, and at any place. Furthermore, for this reason, no

temples have ever been built or are built in his name.

10.67 **NO SACRIFICES**

In Lubemba and in Lunda no sacrifices of any kind have ever been offered or are offered to Lesa (God), UMutima Ka-ibele (the Mind, Will and spirit totally independent), Mulungu (the supreme Spirit), Lesa (God the Supreme Being), Lesa wa milungu (God of divinities), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Kabumba (the Creator and Cause of all that is), Lesa Tumba Nambo (God all opulent), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Lesa wa ma-ka yonse (God all powerful; lit. God of every ka).

10.68 If any person should ever dare to offer any sacrifice to him, it must be understood that to do so would not be in conformity with his divinity (buLesa) or with his divine nature (bumulungu). Lesa UMutima Ka-ibele, Lesa (God the Supreme Being), Mulungu (the supreme Spirit), Lesa Wa ba, Kabumba (the Creator and Cause of all that is), Lesa wine wine Lesa Mukulu, Lesa Tumba Nambo, Lesa wa milungu, Lesa wa ma-ka yonse, Lesa wa mweo wa pe is not a physical being just as "minds and spirits" we his children are also not physical beings. He has never accepted, he does not accept, and he does not tolerate any sacrifices, animate or inanimate, of any kind. Our ancestors came to learn and to know and to treasure this understanding many thousands of years ago, and after many experiences.

10.69 CULTS AND SECTS AND LESA UMUTIMA-KA-IBELE (GOD THE MIND, WILL-AND-SPIRIT TOTALLY INDEPENDENT), MULUNGU: UMUPASHI WA PULAMO (MULUNGU THE SUPREME SPIRIT), LESA WA MILUNGU (GOD OF DIVINITIES), LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE), LESA WA MWEO WA PE (GOD OF LIFE EVERLASTING), LESA WA BA (GOD WHO IS), KABUMBA (THE CREATOR AND CAUSE OF ALL THAT IS)

May it please the Reader to refresh his or her mind by reading 10.47, 10.23, 10.49 and 10.53 first, before proceeding to read this portion of the Book.

As he had come to be known among our ancestors, in all their sojourns, over a period which spans many thousands of years from time immemorial, and as we their descendants in Lunda and in Lubemba came to know him, right up to the time before Africa was partitioned, as explained already in the Introduction, **Lesa wa ma-ka yonse no mweo wa pe, Lesa Tumba Nambo, Umutima-Ka-ibele, Lesa wine wine Lesa Mukulu, Lesa wa maka yonse, na mâno yonse, no mucetekanya onse, Lesa Wa ba, Mulungu, Kabumba, also called Kapekape (the eternally generous One, Who gives openly and without stinting)** does not tolerate any cults or sects organized, established or

created in any of his names as revealed in this book. In Lunda and in Lubemba, every person has always been free, and is always free to approach him, to worship him, to adore him, to call on him, to invoke him, and to commune with him, in private, at any place and at any time, and without compulsion by or from any other person or persons or by any organisation. He is worshipped totally free. [cf. 10.49 and 10.53].

10.70 It must further be clarified and emphasized here, that it is sacrilege, and it would be a gross insult committed against Lesa Umutima-Ka-ibele, Mulungu, Kabumba. Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is) to associate him with any other spirits in worship. We hardly need to emphasize that, it is detrimental to the self as **ba (mutima:** mind) and as **ka (mupashi**: spirit) to worship any spirit about which one's ancestors knew nothing. Furthermore, it is extremely unsafe to worship any vindictive or any threatening or internecine spirits. Had Lesa wine wine Lesa Mukulu, Mulungu, Kabumba, Kapekape Lesa Wa ba, ever displayed such behaviour towards our ancestors, our ancestors would have stopped worshipping him, and they would have abandoned him. Our ancestors walked this earth with their spiritual eyes open, and they knew him intimately; and whenever he appeared to them, they always saw him seated on his majestic and magnificent Throne in radiant splendour, with surpassing majesty and beauty and always with a loving, benign, and kindly

smile on his lips. This should come as no surprise when one understands and realizes that the ka (mupashi: spirit) of every person is from him and is meant to be his temple. Furthermore, our ancestors had continued to observe, that his immutable laws in nature and in the understanding of every person revealed order, his divinity and his divine nature, his love for his creation and life, as well as his benevolence and munificence, kindness, graciousness and benignity; even for us, these continue to speak for his nature, and they will remain so, in accordance with his perfect Will (no Kufwaya kwa Kwe ukwa sanguluka).

10.71 LESA WINE WINE LESA MUKULU) (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE) AND EVERY PERSON WHO IS STILL IN THE PHYSICAL BODY, THE FLESH.

While passing through this world, every person (baka: mind and spirit: muntu) is burdened with flesh, that is to say, the physical body (mubili) which remains with him or her while passing through this world. The physical body (mubili) or the flesh with its blood and bones, of a person, is primarily 78 per cent gas (oxygen 65 percent, hydrogen 10 per cent, and nitrogen 3 per cent); the rest comprises the elements carbon (18.5 per cent), calcium (1.5 per cent) phosphorus (1 per cent) and less than 1 (one) per cent in minute quantities of other elements, such as potassium, sulphur, sodium, chlorine, magnesium etc., etc. It is from these physical elements

that Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), made the sophisticated living body including the body's sophisticated eyes for the sense of sight and the other senses, as well as the nervous system, of which the brain is an amazing organ. Sophisticated though the human body and its nervous system is, Lesa wine wine Lesa Mukulu does not commune with the body (mubili) of any person. The reason is quite simple; the physical body is simply a highly complex machine. Furthermore, he does not commune directly with the mind (mutima) of any person either, because the mind, which we all receive from our parents together with the physical body, is human. Lesa wine wine Lesa Mukulu communes directly with the ka (mupashi: spirit) of every person who decides to commune with him, and he does so also with any person who does not commune with him but who lives with innocence (bukaele). [cf. Chapters 6 and 12]. As revealed elsewhere in this book, Lesa wine wine Lesa Mukulu hears and answers prayer from any person (baka) who has made himself or herself fit to approach him; and all that is required of the worshipper is to walk with him, to walk in his ways, and to be patient, because Lesa wine wine Lesa Mukulu does not respond instantly, except when he decides to cause anything to happen instantly in favour of the worshipper concerned, or in favour of any other person or persons on behalf of whom the worshipper has invoked Lesa wine wine Lesa Mukulu (the true God, the great God, God the great

One).

10.72 When you first notice that Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One) has answered your prayer, and you are convinced that he has done so, you will be filled with incredible happiness and gratitude, and you will be assured that he loves you, and that you are primarily a **spirit (ka : mupashi)** communing with your Father, the Father of all of us spirits, and that he himself is the **supreme Spirit (Ka : Umupashi Wa pulamo), MULUNGU**. Finally, you will begin to see other persons as primarily spirits, which is what we all are and not simply as physical bodies only.

10.73 **ASSOCIATING WITH ONE ANOTHER FOR THE PURPOSE OF HELPING OTHER PEOPLE.**

In Lunda and in Lubemba, men and women who have decided to help one another and to help others have been free to do so with their own conviction without involving the names of Lesa wine wine Lesa Mukulu in their associations. Even today, if persons wish to do so on a larger scale, they should feel free to do it by forming friendly societies (e.g. Building Societies, Insurance companies, Investment Trusts and the like), or co-operatives, or charities or companies for the purpose, but they must not do so under any cult or sect or under any form of religion, organized or camouflaged in the name of Lesa (God) Lesa Umutima-Ka-ibele, Mulungu, Lesa Umupashi Wa pulamo, Lesa wa milungu, Lesa wine wine Lesa Mukulu, Kabumba, Lesa Tumba Nambo, Lesa

Wa ba, Lesa wa mweo wa pe.

10.74 As our ancestors did, in compliance with the imperative of human kindness and benevolence towards one another (ubuntu), a man and a woman who has benefited from the benevolence of Lesa, Lesa wine wine Lesa Mukulu (God, the true God, the great God, God the great One), Lesa Wa ba (God Who is). should be ready to help those who are less fortunate, but this must never be done by exploiting others under the guise of doing so in any of his names.

10.75 If a person is blessed by Lesa wine wine Lesa Mukulu and prospers in the use of his or her talents and the other gifts which he or she has been given, that person should feel free to help his or her people and the blessing which he or she has received will be manifest to everyone who benefits from it.

10.76 **CLARIFICATION OF THE ACTS AND BEHAVIOURAL TRAITS WHICH OFFEND THE DIVINE NATURE (BUMULUNGU) AND THE DIVINITY (BULESA) OF MULUNGU (THE SUPREME SPIRIT), LESA (GOD THE SUPREME BEING), LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE), AND WHICH DEGRADE THE KA (MUPASHI: SPIRIT) OF THE HUMAN PERSON**

Over thousands of years, our ancestors came to learn that as the ka (mupashi: spirit) of a person is meant to be divine, and is meant to be a temple of Lesa wine wine

Lesa Mukulu, Mulungu, Lesa wa milungu, Kabumba, the following behavioural traits act against the divine nature and the divinity of the ka (mupashi: spirit) of the human person (baka); and that they offend the divine nature and the divinity of Lesa wine wine Lesa Mukulu, Mulungu, Lesa wa milungu, Kabumba, Lesa Wa ba.
The undesirable behavioural traits are listed below.

(a) Ukupepa utulubi or ukupepo tulubi), idolatry.

(b) Ukupepe milungu, worshipping divine spirits, that is to say, divinities (imilungu) other than Lesa, Lesa Mukulu, Mulungu, Kabumba.

(c) Ukupepe fiwa or ifibanda, worshipping evil spirits, that is to say, devils (Îngi). [cf. 11.1].

(d) Ubusenshi, rejecting or denying the existence of Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa milungu (God of divinities), Lesa wa mweo wa pe (God of life everlasting)).

(e) Ukutuka, nangu imiponto kuli Lesa wine wine Lesa Mukulu, reviling, or blasphemy committed against the true God, the great God, God the great One, Mulungu, Kabumba.

(f) Ubônaushi, destroying and wasting without reason, that is, without any justification.

(g) Ubupûpu, theft, robbery, conversion, looting, embezzlement, purloining.

(h Ukuba umônaushi, to behave as an inveterate destroyer or waster, in particular, of anything that belongs to another or to others.
(i) Ulunkumbwa, covetousness and lusting after what belongs to others.
(j) Umufulo, malice, hatred, ill-will, malevolence, vindictiveness.
(k) Akafindwe, envy.
(l) Umufimbila, a spiteful tendency to harm or to bring other persons or other people down; or wilful acts to destroy others.
(m) Ukulekelesha Lesa wine wine Lesa Mukulu, to disregard or abandon the true God, the great God, God the great One.
(n) ubuluku, tyranny or oppression in all its various forms.
(o) Ukukokomena, inhuman treatment of others.
(p) Ulukâkala, violence, in particular that which is committed against innocent people.
(q) Akapâtulula), partiality, that is, divisive behaviour.
(r) Ubunkalwe, a predisposition to treat others harshly or roughly, as well as being inhospitable. The cause is often inhumanity, and the root is an ungodly disposition.
(s) Ubupulumushi,; dishonesty in all its forms, and all kinds of immorality, perversion, and all other kinds of wickedness.
(t) Ubupumbu, 1. lack of respect for other

persons, 2. disrespectful behaviour towards parents and elders, 3. lack of respect for persons in authority and lack of respect for Authority and its laws. 4. Lack of respect for divine Laws and 5. foolishness, insolence and rudeness.

(u) Uku-ulunghanya, promoting wickedness and ungodliness, and promoting behavioural traits which infringe and defy the laws which Lesa (God the supreme Being), Mulungu (the supreme Spirit), Kabumba (the Creator and Cause of all that is) established in nature for good and for order. [cf. 6.59].

(v) Ulufyengo, injustice.

(w) Ukupondamika ubupingushi, perversion of justice and taking bribes or any other consideration for acquitting the guilty.

(x) Bu nkomi sha bantu bakaele, aggression against and murdering or killing innocent persons.

(y) Ukukâna sunge cipingo (pl**. fipingo)**, failure to honour or breaking a contract or an oath or vows.

(z) Ukubepesho muntu, bearing false witness against another person.

(za) Imibêle ya fita, the behaviour of all kinds of bandits or pirates.

(zb) Aba-misoka, criminals and their criminality, and

(zc) Abamunsokwe ne minsokwe, terrorists and terrorism.

10.77 All these behavioural traits, or persons of such traits which, and who are often among the main causes of physical and even spiritual ruin and degradation [cf. eonaika and onaika in Chapter 12] do often make it difficult and sometimes impossible for communion to take place between the person and Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting), Mulungu, because they are inconsistent with his divine nature, his divinity, and his justice.

10.78 It is not safe to take an oath in his name and then to behave in a manner which is inconsistent with his divine nature and justice. Our ancestors came to know that if the evils and shortcomings listed above, became preponderant, or were encouraged or promoted, or were treated as acceptable norms in a nation, the whole nation began to suffer in terms of the health of its people and in terms of its material well-being. The consequence is that, a general gradual decline sets in. These evils and shortcomings, therefore, had to be discouraged and fought against.

10.79 It is with this understanding that the IMFUMU NKULU (Demigods, Kings, Lords, Judges) of Lunda and Lubemba and the Demigods, Kings, Lords, Judges of the other Kingdoms in the rest of Zambia have lived with their people in peace and harmony for generations. They have known, and they have understood, as their ancestors did, that they are representatives of Mulungu

(the supreme Spirit), Lesa (God the Supreme Being),) Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is), Kabumba (the Creator and Cause of all that is), in their Kingdoms; and that the thrones which they occupy, and the power which they wield, belong to him; and that, it is therefore not negotiable for them to exercise, on his behalf, the power conferred on them by him, with justice (ubulungami), mercy and kindness (cikûku), and compassion (cilêla), while ensuring that their people continue to treasure and to observe the timeless customs and traditions which have been passed on to them by our ancestors over thousands of years.

10.80 MULUNGU UMUPASHI WA PULAMO (MULUNGU THE SUPREME SPIRIT), LESA (GOD THE SUPREME BEING), LESA WINE WINE LESA MUKULU (THE TRUE GOD, THE GREAT GOD, GOD THE GREAT ONE), LESA WA BA (GOD WHO IS), LESA WA MILUNGU (GOD OF DIVINITIES), LESA WA MWEO WA PE (GOD OF LIFE EVERLASTING), AND EASTERN, CENTRAL AND SOUTHERN AFRICA, THAT GREAT PORTION OF THE CRADLE OF MANKIND

Our ancestors, from time immemorial, long before they descended into Luba (that land which spans the Lualaba, Sankuru and Kasai tributaries of the mighty Congo River) came to know, that the greatest life's secret was to

walk with Mulungu (the supreme Spirit), Lesa (God the Supreme Being), Lesa wine wine Lesa Mukulu, the true God, the great God, God the great One, Lesa Wa ba God Who is), Who had revealed himself to them and Whom they had come to know, after which they came to discover the fortune of "living with bumulungu (the divine nature) and with buLesa (divinity or being divine)". [cf. Chapter 12]. They also came to know that Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba was everywhere (Aba konse konse) by virtue of being the Source, the Owner, and the Master of every ka whether of animate or inanimate existence, and being [cf. 6.8], and by his divine essence (Umwisulo) [Chapter 9].

10.81 In that portion of the cradle of mankind which is called Central and Eastern Africa, and long before the southward migration of the Bantu people had begun, Mulungu had been known over many thousands of years, at any rate, long before man ever wrote anything whether it be on stone, on plaster, on skin , or on papyrus or on paper etc.

10.82 But how do we know this? Because the Word (The Name) MULUNGU is known and is revered over East and Central Africa, and by the southward migration of the Bantu people, over Southern Africa also, that is to say, over that great expanse of land covered by the great Rift Valley with its great lakes and great rivers and all the way to the East African coast and southward across the Zambezi and the Limpopo rivers, all the way to the Cape. In some of the parts of these lands the Bantu

people may not call him by the Word MULUNGU but they do know him as the supreme and great Spirit in their tongues, and they do know him as God (Lesa, in Bemba) by the Word for God in their tongues too. There is absolutely no doubt that in Bantu Africa the nations know the supreme Spirit as the One and true God Whom they have all known, remote though he may be, as the experience of our ancestors came to know him by this his Name MULUNGU. To continue, migrations of the Bantu people over this great expanse of the cradle of mankind, and the gradual differentiation of their tongues, resulting in their regrouping as tribes, and finally as nations, took thousands of years; and yet millions of people over these lands have known and have revered God the supreme Being and supreme Spirit by his Name MULUNGU.

10.83 In this great land, ***every person*** who knows, and has deep understanding, treasures the Name MULUNGU, because he or she knows him as the supreme Spirit, God of all mankind, the true God, the great God, God the great One, God Who is, the Creator and Cause of all that is (in Bemba "Lesa wine wine Lesa Mukulu, Lesa Wa ba, Kabumba") as our ancestors came to know him over many thousands of years, and as we have come to know him. ***Such a person*** knows and guides his life primarily as a spirit (ka: mupashi) from him, and approaches him with love, with gratitude, and with great reverence. [cf.12.3; 12.2; 10.49 and 10.53].

10.84 **PRAISING AND ADORING MULUNGU, LESA WINE WINE LESA MUKULU, LESA WA BA**
In Eastern and Central Africa, God has been praised as Mulungu, or as Mungu or Mrungu, or as Lesa Mukulu, or as Lesa wine wine Lesa Mukulu, Lesa Wa ba, or as Lesa, or as Leza, or by all these Names, in songs of praise or hymns, by groups of persons and by individual persons over the generations. However, in Lunda and in Lubemba no temples or buildings of any kind have ever been built for this purpose; and persons, as individuals, have been free to approach him as Lesa wine wine Mukulu and to worship him in private wherever they have chosen to do so. They have also been free, as individuals, to approach him even while walking, in silent prayer. However, they have met in small groups of persons, even under the shade of a tree, ***to praise and to adore him*** but not for the purpose of worship in this way.
10.85 If a building in which persons wish to come together ***to praise*** **Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa Wa ba** should ever be built, it's architecture should be beautiful and ideally, it should incorporate the traditional building culture of the land. It must be well looked after by its community. However, no one should ever be compelled to attend any sessions in it; and while a voluntary committee must be appointed to superintend its construction and its upkeep, no one should ever act in it as a pastor or as a priest of any title and of any kind whatsoever; to do so would be

sacrilegious. People should enter the building as members of the community or as visitors, and participate in singing, or listening to the songs of praise voluntarily and with an open heart.

Such a building should never be used for any general convocations except as already explained in this book [cf.10.23], ***and except for an annual general convocation, in it, of thanksgiving, preferably after the harvest. At such an annual occasion, no invocations or petitions should ever be made before Lesa, Mulungu, Kabumba, Lesa Wa ba***. Furthermore, the building must never be used for funerals or for marriage ceremonies of any kind. It should be treated with great reverence. Marriages should take place in accordance with the traditional customs of the land. The building should never ever be used for worshipping, or for praising or for adoring any other spirits or gods; and such a building must never be used for any form of organized religion or for money-making whatsoever.

10.86 Except as stated in here already, worshipping, communing with, and invoking Lesa (God the supreme Being), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), as has been the custom in Lunda and in Lubemba over many many generations, should always be done by persons in private.

[cf. 10.49 and 10.53].

Epilogue

We conclude this chapter, for the sake of emphasis, that Lesa (God the supreme Being), Lesa wine wine Lesa

Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), is benign in all his attributes. He does not impose himself on anyone. His works and his nature are all there for every person to behold and to contemplate. A person who looks at the physical phenomena before us in this great universe, but who does not yet perceive the divine in much of what he or she beholds or hears, has hardly begun to fully appreciate the meaning of living and the meaning of life and being. However, he or she still has that opportunity waiting for him or her to discover. Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa wa ba does not threaten to or destroy or kill anyone. He does not plead with anyone to worship him. A person who chooses to reject him, or to degrade or to destroy himself or herself as ka (mupashi: spirit) does so by his or her own will. It is reprehensible, and it is extremely unsafe to attribute any evil or malignant behaviour or attribute to Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa wa ba, Kabumba, or to associate him with any other spirit, in particular, any spirit who is not connected with order and peace. However, Lesa, Mulungu, Lesa wine wine Lesa Mukulu, Lesa wa ba aids those who walk with him. If threatened by aggression, he may be invoked for help.

Note

ma-ka or ma ka	every ka, all powerful
maka	power

CHAPTER 11

Îngi: the Netherworld

11.1 Before proceeding to read this Chapter, the Reader may wish to refresh his or her mind, for his or her own satisfaction, by reading Chapter 6 on The Ka (mupashi: spirit) and chapter 7 on Baka (muntu: the person). and Chapter 9 on Umwisulo (the divine essence) and Chapter 10 on Lesa : God. The Reader, however, may proceed.

11.2 Îngi (the netherworld), also known as the Deep of the spiritual universe **(Icinongolwela ca mu mûlu wa mipashi)**, lit. the Deep in the heaven of spirits, is the place to which a person (baka) without the divine nature (bumulungu) and without divinity (buLesa) in him or her as ka (spirit), goes after this world, to pursue a life of self-inflicted punishment **(ubuiponone)**. Îngi is the dreadful home, after this world, of all persons who remain at variance with Lesa (God), Lesa Umutima-ka-ibele (God the Mind, Will and Spirit totally independent), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Kabumba (the Creator and Cause of all that is). It is not his wish that anyone should go to Îngi after this world; the person who chooses to go to Îngi does so because he or she has rejected the divine nature (bumulungu) and being divine or divinity (buLesa). [cf. 12.2, 12.3 and 12.10].

11.3 That Îngi has been dreaded by our people the Lunda and the Bemba over the generations, is certified by the following expression,

"Bakaya mupôsa mu Îngi, they shall cast you in the netherworld; lit. they will go and cast you into the Netherworld".

These words have been said and they may be said, as a kind reminder, to a person who is leading a life in which divine consciousness is totally absent; as is usually the case with an abandoned, delinquent or ungodly life, that kind of life in which a person is totally focussed on behavioural acts which are detrimental to his or her spiritual well-being as a spirit (ka: mupashi), and consequently as a mind (mutima). The words **"Bakaya,** they shall" in **"Bakaya mupôsa mu Îngi, they shall cast you in the netherworld"** refer to that sifting power (amaka yêla), Lesa (God the Supreme Being), Mulungu, Kabumba established in his immutable laws (mu fipôpe fya Kwe ifya pampaminwa), and by which he governs his universes. These laws automatically guide every person leaving this world to his or her proper destination. ***Lesa (God the supreme Being), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Umutima-Ka-ibele (God the Mind-Will-and-Spirit-totally independent), Lesa Wa ba (God Who is), Lesa Tumba Nambo (God all opulent), Mulungu (the supreme Spirit), Lesa wa milungu (God of divinities), Kabumba (the Creator and Cause of all that is)*** judges no one. Every person passing through this

world decides his or her own fate by the choices he or she makes in this life about his or her destiny.

11.4 Because Lesa (God the Supreme Being), Mulungu Kabumba is not partial, his laws, both in the physical Universe and in the spiritual Universe, are not partial; as a consequence, the good news is that, no person who walks with him and follows his divine ways while passing through this world, enters Îngi.

11.5 We hope, that, the Reader will not be among those who dream of Îngi (the netherworld) as his or her destination after his or her physical body dies. No rational person dreams of the netherworld (Îngi), as his or her destination after this world, because a person's punishment in Îngi may be eternal, depending on the nature of his or her rebellion which he or she pursued against Lesa (God the Supreme Being), Mulungu (the supreme Spirit), Kabumba, Lesa Wa ba, while living in this world, to his or her last day. [10.76].

11.6 As revealed already, Îngi is in the spiritual Universe (mu mûlu wa mipashi) also, lit. the heaven of spirits, but at a distance which can only be expressed as being equivalent to many light years away from the celestial world (intamfu ukulingana ne ntamfu umupita ulubuto lwa kasuba imyaka iingi ukufuma ku calo ca milungu; *with liaison "intamfu kulingana ne ntamfu mupito lubuto lwa kasube myake iingi ukufuma ku calo ca milungu"),* lit. light years away from the world of divine spirits all of whom are children of Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu (the true God, the great God,

God the great One), Kabumba (the Cause of all that is).
A light year is the distance which the light of the sun travels in one year; it is 5.88 trillion miles (or 9.46 trillion kilometres). A trillion is 1,000,000,000,000.
11.7 Îngi, the netherworld, is known in many cultures in this world, and it is described by words in the languages of those cultures, as they know it. A person (baka) enters Îngi with his or her spiritual eyes fully open, after parting company with his or her physical body, which very shortly after he or she departs, becomes a corpse, and which, if not embalmed, in time, returns to its physical elements, that is, primarily water and carbon. If the physical body is buried in the ground the skeleton lingers on for much longer, but the flesh and the blood disappear into the ground sooner unless the body is buried in a desert where it may remain preserved in a dried form. If it is cremated, the water and some smoke rise from it; and what remains of it, is simply a small quantity of ashes. Lesa, Mulungu, Lesa wine wine Lesa Mukulu does not keep corpses in in any form and of any form with a view to raising them up at some future date. The physical body has never been and will never ever be the person. It is worth remembering that our living and heavenly Father himself does not have a physical body and that he does not live in a physical body. It is good to know that all human ancestors, who are in the spiritual universe, do not and will never have physical bodies.
11.8 For the sake of further emphasis, a person enters Îngi by his or her own choice, as the consequence of that

life which rejects the divine nature (bumulungu) and being divine (buLesa) while passing through this physical world. Such a person therefore enters Îngi automatically because he or she is unfit to enter the celestial world by his or her own choice.

11.9 The punishment which a person (now a spirit but of course with his or her mind) undergoes, and its duration in Îngi is determined by Lesa wine wine Lesa Mukulu, Mulungu, Kabumba, Lesa Wa ba, and no one is given an opportunity or a chance to ask him any questions or to complain to him, because, in this regard, the person decides his or her own fate, by his or her own will, while passing through this world. However, Lesa wine wine Lesa Mukulu, Mulungu, Kabumba, Lesa Wa ba does not judge or condemn anyone; and he does not himself send anyone to the netherworld (Îngi); furthermore, he does not destroy, he does not kill, he does not threaten to kill, and he does not curse anyone; the person degrades or destroys himself as ka (mupashi: spirit) and enters Îngi, because of his or her contempt for a life with the divine nature (bumulungu) and contempt for being divine or for divinity (buLesa), while passing through this world. [cf. Chapter 12]].

11.10 The main unacceptable behavioural traits which make a person become unfit to enter the celestial world, and which, if not abandoned, bring about that person's entry into Îngi automatically, have been set forth and clarified in 10.76]. As explained in that portion of Chapter 10, the said unacceptable behavioural traits

affront bumulungu (the divine nature) and buLesa (being divine or divinity). If they are not abandoned and are not confessed by the errant person before Lesa (God the supreme Being,), Lesa wine wine Lesa Mukulu, they make it impossible for the person to enter the world of divine spirits when the person's physical body dies.

11.11 For the sake of emphasis, if a person's ka (mupashi: spirit) becomes degraded, or is destroyed, that is to say, becomes totally incapable of pursuing the life of a divine spirit (umulungu), the person (baka: mind and spirit) becomes unfit to enter the celestial world (icalo ca milungu), that is to say, the world of divine spirits (demigods, if male, and demigoddesses, if female), and automatically enters the dreadful netherworld (Îngi).

CHAPTER 12

Final Clarifications and Notes

12.1 bukaele (bu-ka-ele)

Innocence, absence of guilt, crime-free, free conscience, spiritually clean. Lit. the state of being ka (mupashi: spirit) innocent; that is to say, the state of being a an innocent spirit.

It is impossible for a person as ka (mupashi: spirit), and hence as a mind also, to be innocent (ukuba umupashi wa kaele) and therefore fit to enter the celestial world of divinities (icalo ca mu mûlu ica milungu), after this world, if the person is not with buLesa (divinity) and with bumulungu (the divine nature) at the time of his or her departure from this world when the physical body dies.

In order to ensure that a person, from the age of reason (ilyo umuntu asalapuka), is walking with bukaele, and therefore is enjoying buLesa and bumulungu, in Lunda and in Lubemba, while still a child, a person has always been taught to know the behavioural traits which, if pursued, may destroy a person's innocence and must therefore be avoided, that is to say, which the person must fear committing for his or her own sake, regardless of the person's station in this life. For this reason Counsel has always been "Muleenda na Lesa, kabili no kwishiba ukuti Alitutemwa: Walk with God, and with the knowledge that He loves us" [cf. Chapter 9; 10.76; 10.61; 10.49 and 10.53].

12.2 **buLesa** [cf. 10.76]

Being divine, divinity, being godlike; that is to say, being like Lesa (God). Lesa (God) is **"The Mind-Will-and Spirit-totally-independent: Umutima-Ka-ibele".** Bulesa is in the ka (mupashi: spirit) when the ka is sent by Lesa, Mulungu, to go and unite with the

mind from the human parents.

As revealed already, Lesa is God the supreme Being, Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One). He alone is the source of divinity (buLesa). He alone is pure and perfect, and in him there is no dross (Eo Eka waba Uwa sanguluka). He alone is totally independent. As he ordained, a person also is primarily "**mind and spirit (baka)**." The ka (mupashi: spirit descends from him fully filled with divinity (buLesa), and but for very very few exceptions, continues to be filled with divinity right up to the age of puberty, after which the ka (mupashi: spirit) continues to be filled with divinity so long as the person, as ka (mupashi: spirit) walks with him [cf. 10.61 & Chapter 9]. Divinity is part of the life of Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One).

It is for this reason, that in Lunda and Lubemba, young children have always been taught, even before reaching puberty, to know who they are as persons, and to know the obligations which they have to themselves, as primarily spiritual beings, that is to say, minds (imitima) and spirits (ma-ka : imipashi), and not simply as bodies; and to know the obligations which they have to Lesa (God), Lesa wine wine Lesa Mukulu, and the obligations which they have towards other persons, as well as the indispensable value of passing through this world as a divine being.

It is impossible for a person to enjoy buLesa (divinity) if

he or she does not accept that Lesa (God the supreme Being) lives. Furthermore, a person cannot live with and cannot enjoy buLesa if he or she does not believe in, that is to say, he or she does not recognise Lesa (God the supreme Being). It is a great blessing to understand and to treasure this secret which, in Lunda and Lubemba, is an automatic part of one's being and existence. [Please see bumulungu below & 10.49, 10.53 and 10.61 p166].

12.3 **bumulungu** [cf. 10.76]

The divine nature. Bumulungu is in the ka (mupashi: spirit) when the ka is sent by Lesa, Mulungu, to go and unite with the mind from the human parents. To continue to possess bumulungu (the divine nature) means becoming aware, and remaining aware at all times, that as ka (mupashi: spirit) we are each from Lesa (God), Mulungu (Umupashi Wa pulamo : the supreme Spirit), Lesa wa milungu (God of divinities), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Kabumba (the Creator and Cause of all that is), Lesa Wa ba (God Who is), Lesa wa mweo wa pe (God of life everlasting); and that if we walk with him, and remain with him, while we pass through this world, in which we begin to be, we each become a mulungu (a divine spirit, a divinity, a demigod, if male, and a demigoddess if female) when our physical bodies die and we depart from this world and enter the celestial world, our eternal home, the heavenly or the celestial

Kingdom of Lesa (God), Mulungu, Lesa wine wine Lesa Mukulu, in the spiritual universe; lit. in the heaven of spirits (imipashi). It is to him that we return as spirits, but this time with the minds which were begotten by our parents, as Lesa (God), Mulungu (the supreme Spirit), had ordained before man ever was. [cf. 12.2 buLesa}.

In Lunda and in Lubemba, Lesa wine wine Lesa Mukulu, by his Name Mulungu, is understood to be and has been known to be extremely remote, because, in his attribute as supreme Spirit he does not deal with and he does not answer ordinary petitions or invocations, but he does receive, and he does enjoy worship, adoration and praise, and it is wise to do so on his day **"Inshiku ya Mulungu (the day of Mulungu), or Pa Mulungu ; which is Sunday."** However, he is approached at any time, and he may be approached at any time, as "Tata, Lesa wa ma-ka yonse no mweo wa pe . . . " as our ancestors came to know him, after many thousands of years ; 10.10 to 10.15].

It is impossible for a person to enjoy bumulungu (the divine nature) if a person does not accept that Mulungu (the supreme Spirit) lives. Furthermore, a person cannot live with and cannot enjoy bumulungu if he or she does not believe in, that is to say, he or she does not recognise Mulungu (the supreme Spirit). It is a great blessing to understand and to treasure the secret that after our bodies die we each become a mulungu (a divine spirit; that is to say, a demigod (male) or a demigoddess, (female) so long as we walk with him while we pass through this

world. [cf. 12.2 buLesa; & 10.61 p166].

12.4 bumupashi

spiritual; the state of being primarily a spiritual person; being spiritual; the spiritual nature;

(a) living more as **ba** (mutima: mind) and **ka** (mupashi: spirit), that is to say, as baka (muntu: he who is living, if male, she who is living, if female), as opposed to being mind-and-body-minded, that is to, say, mainly worldly, terrestrial or living in a sublunary state (ubuntunse).

(b) Living more in tune with the celestial world in the spiritual universe (mu mikalile kuilingânya ne mikalile ya mu calo ca milungu, mu mûlu wa mipashi), as opposed to being tuned more towards this earth and its physical universe (no kucila imikalile ya pano nse muno mu mûlu wa fya lengwa), in which, nevertheless, we all begin to be; and in which we must learn the meaning of being, the meaning of living, and the meaning of life, but without forgetting that this world is not our eternal home. We must use our talents and allow Lesa wine Wine Lesa Mukulu, Mulungu to fulfil his purposes, in this world, by us.

(c). Justice (ubulungami), integrity, equity and uprightness (ubulungi), in all one's dealings with other persons, whether they be individual persons, clans, tribes or nations.

(d). The Lesa, Mulungu, Kabumba imperative : Being

aware, and remaining at all times aware, that by the highly complex phenomenon which is each and everyone of us, and by the display of his awesome universes, of which the physical universe is familiar to us, Lesa (God), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Mulungu (the supreme Spirit), Kabumba (the Creator and Cause of all that is), is and lives. If you allow him to dwell in you, he is the 'I am (Ndi, or Ni'ne)' in you. [cf. 10.61].

It is for this as one of the main reasons that in Lubemba and in Lunda respect for all persons is a cherished, cardinal and non-negotiable tradition.

In addressing persons one must prefix the person's name with the word **Ba**, as in 'Ba Tata, the human father).' Ba Mayo (my mother)

In addressing other male elders the **Ba** usually precedes the addressee's surname.

To say 'yes,' in answering older persons one must say 'E Mukwai'.

In answering juniors or younger persons, one may say 'Naumfwa; lit. I have heard you or I have understood; or Ee mune, yes my friend'.

In responding when one is being called by older persons or if one is a female, when her husband calls her, one must say 'MUKWAÍ, that is, with an acute accent on the last letter, the **i,** but with a courteous voice.

In the presence of the Demigods, in the whole of Zambia, and in the presence of the other divine Rulers, a man may be required to prostrate. [cf. 1.8; 1.14 and page 2].

12.5 **buntu. Emph. Ubuntu**
humanity; being human, mankind;

(a) the state of being aware that, as a living human person, one is primarily baka (muntu: mind and spirit, he who is living, if male, or she who is living, if female); but of course with a physical body while in this world, and to realize always that every other person is an eternal "mind and spirit" , and

(b) the state of being a thinking, a reasoning, and a just being, with a will (kufwaya) and an intellect (bongo) which are subject to the Will of God the supreme Being (Lesa), the supreme Spirit (Mulungu, the Name by which he is known and he has been known in Bantu Africa) over many thousands of years).

(c) kindness towards other persons who behave as persons;

(d) peaceful co-existence with neighbours, whether these be individuals or groups of persons, or whether these be other clans or tribes or other nations;

(e) Living in spiritual harmony with all one's departed ancestors and other departed family members; and in this regard, therefore, remembering and praying for all the milungu of one's nation, once in each year, voluntarily, and without coercion.

(f) Unconditional respect for the values and traditions of one's parents; being aware of their situation at all times; and caring for them, while they are still in this world, to their last day, in particular in their old age, if they are in need of help, and to give their remains a decent burial.

(g) Unconditional respect for authority in all its forms, respect for the customs and traditions of one's people, and obeying the laws of the land in which one lives.
(h) Unconditional respect and consideration for all elders, and respecting the divine in all persons behaving as persons, without any prejudice whatsoever.
(i) That a real man (umwaume wine wine), in order to comply with Ubuntu, buLesa, and bumulungu, does not take and cohabit with a woman without being married to her. [cf. 12.9]. If he has made the error, he marries her.
(j) Unconditional respect for human life, and avoiding ill-treatment of all other forms of life. and
(k) finally, treating the weak and the less able with kindness and patience; and with generosity if able to help. [cf. 12.8 and 6.40].

12.6 eonaika (e-ona-i-ka)

Lit. he (or she) should not ruin, damage, degrade, debase or destroy the self, the ka (mupashi: spirit). This word eonaika is fully clarified as follows

e	he (or she) should not
ona	ruin, damage, degrade, debase, destroy
i	the self [the]
ka	spirit.

In order to ensure that the person does not degrade or

debase or destroy the self the ka (mupashi: spirit), ever since an epoch immemorial, our elders in general and our parents in particular, have ensured that their offspring are taught to know who they are as persons [cf. baka (muntu. emph. Umuntu: the person], and what the dangers of behaving as if the person is only a body (mubili) are. Often, in Lunda and in Lubemba, they would say, as the ancestors had said over the generations, "mupandeni amâno, ekuti eonaika, teach him (or her) wisdom, so that he (or she) should not be lost" ; or lit. as clarified in detail above. Young girls, on reaching puberty, had to undergo an initiation ceremony (Cisungu) and some still do so even today. During this period, the young female person was taught, and may still be taught, all the traditions and customs, in particular those which ensure her self-preservation, as a physical, mental, and spiritual being, that is to say, as a living body, mind and spirit; and because all female persons are potential wives and mothers; and furthermore, because, as potential mothers, all female persons who pass through this world are each a potential divine ancestress. At this Cisungu ceremony, the duties of a wife and of a mother were taught and they are taught in all caring families; and above all, they are taught to fear, that is to say, they are taught that they must never worship any other spirit or spirits or anything else, other than Lesa (God the supreme Being,), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true god, the great God, God the great One, God

Who is), Kabumba (the Creator and Cause of all that is), Lesa wa milungu (God of divinities), Lesa wa mweo wa pe (God of life everlasting), and to follow his ways, all of which are divine. This ceremony for girls would take even up to a month. Nothing, in teaching wisdom, in this regard, is left to chance. Finally, they were and they may still be made to know and to understand, that this world is not our eternal home.

Boys were equally taught just before and after reaching puberty (at about the age of twelve and with great emphasis when they reached the age of thirteen), by their uncles (the brothers of their mothers), by their parents, and in the main, by wise elders, at each village's Nsaka (the village academy of wisdom), where also communal eating by men, young men and boys took place.

12.7 **kashi**

female; feminine; kashi is the suffix for all living beings and things which are female. For persons it is the suffix for:

(a). Banakashi (ba-na-kashi), lit. they who are female. They are all female spirits (mipashi ya na kashi), with female bodies (imibili ya na kashi) and of course, in all cases, each with a mind and its will (mutima: the invisible and non-physical heart), and all, without exception, passing through this world.

The singular for banakashi is mwanakashi (mwa-na-kashi): she who is female; that is to say, she who is

female both as a body (mubili) and as a spirit (ka: mupashi), and these can never ever be changed. The mind has no gender. However, the body (which is flesh, blood and bones) dies, sooner or later, and returns to its constituent elements of primarily water and bones.

(b) Abanakashi bene bene; lit. the real or the true women, or the real or the true female persons, that is to say, female spirits with female bodies and each with a mind (the non-physical and invisible heart). All these, as persons, are each with bumulungu (the divine nature) and are each with buLesa (divinity), and are therefore of Lesa God), Mulungu, Lesa wine wine, Lesa Mukulu (the true God, the great God, God the great One) because they walk and live as his temples while they are in this world. For this reason, therefore, everyone of these female persons is and should be confident as ka (mupashi: spirit), in her conscience and in her mind, that she will enter the celestial world as a female divine spirit, a divinity (umulungu), a demigoddess, after this world. All these female persons revere, call on, and worship Lesa (God), Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is), Lesa wa mweo wa pe, (God of life everlasting), and walk in his ways, all of which are divine and all of which are not burdensome.

(c) Imilungu yanakashi: female spirits, with their minds, who are divine and celestial in heaven with Mulungu, Umupashi Wa pulamo (the supreme Spirit), Lesa (God the Supreme Being), Lesa wine wine Lesa Mukulu,

Lesa Wa ba), (the true God, the great God, God the great One, God Who is), Lesa wa milungu (God of divinities); Kabumba (the Creator and Cause of all that is), Lesa wa mweo wa pe, (God of life everlasting).

Further clarification of the word kashi:
Mukashi, wife; she is his wife. Mukashi wandi, my wife.
Umukashi wa Ndi, she who is my wife, lit. she who is wife of I am.
Mukashi wa kwe, she is his wife.
Kanakashi (ka-na-kashi), with approbation, means, "she is a real woman, or she is a very able woman; lit. she is a very able female ka (mupashi: spirit)."

12.8 katîna

The 7 true meanings of katîna are as follows:

(a) reverential fear mingled with great love and respect for our Father: Tata Lesa (God the supreme Being) Mulungu Umupashi Wa pulamo (the supreme Spirit), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is), Kabumba (the Ka: Spirit)) Who is the Creator and Cause of all that is, Lesa wa ma-ka yonse no mweo wa pe (God all powerful and everliving; lit. God of every ka and life everlasting), Lesa wa milungu (God of divinities). That love for him makes a person readily and genuinely show his or her gratitude by thanking him for one's being, by praising and adoring him regularly, in private, and in

particular on his day "Nshiku ya Mulungu (the day of Mulungu)" which is Sunday and again in private, and without chanting or shouting. [cf. 10.49 and 10.53].

For Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, our Father, katîna is engendered by his presence in each and every one of us as ka (mupashi: spirit) if we walk with him; and more so, if we never doubt, that his will is to dwell in us, to walk with us, and to help us, because each and everyone of us is his child. It is the individual person who deserts him if the person himself or herself decides to do so. And so, Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba only leaves a person if the person deserts him, or assumes a type of life which makes the person become unfit for Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba to dwell in him or her.

Katîna is further engendered in us, by contemplating the awesomeness of the power, the wisdom and knowing, and the Intelligence and understanding of Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba, Kabumba, as revealed in his Cosmos, and for those who commune with the spiritual world, by what they see there; and as revealed to us by the talents and the other gifts he has given to us individually; by his Mwisulo [cf. Chapter 9]; and above all, by realizing that each and every one of us, as baka (muntu. Emph. Umuntu: mind and spirit, the person) is neither sustained (ta-ikashiwa) nor preserved (nangu kusungwa) by the physical nutrition we take, but by the invisible secret which came with us as spirits from Mulungu, Lesa wine wine Lesa Mukulu, Lesa Wa ba,

and by which, each and every of us, as baka, is preserved eternally [cf. 6.8]].

And so in Lunda and in Lubemba, a visitor might hear people say, when they are referring to a person who walks with katîna for Lesa (God), Mulungu, "ulya mwaume aliba bwino, aba na katîna, enda na Lesa: that man is upright, he is full of reverential fear, he walks with God. Muli wene muli buLesa na bumulungu, in him are divinity and the divine nature" ;

(b) reverential fear, mingled with filial love for one's parents and grandparents (abafyashi), and for all departed ancestors (ifikolwe). Doing so, ensures that spiritual harmony with one's forebears is maintained.

In Lunda and in Lubemba, the brothers of one's father are one's fathers also, and their offspring are brothers and sisters also. The sisters of one's mother are one's mothers also and their offspring are brothers and sisters also. They are entitled to the same consideration and with love and respect and without partiality in the same way as one's biological parents or siblings. However, the relationship between grandparents and grandchildren is often much easier;

(c) respect (umucinshi) and great reverence for the **Demigods (Imfumu Nkulu)**. The Demigods are the Paramount Mfumu (the Kings with their Courts). They are the top Rulers of their nations; the nations or the dominions as they were established and as they were known long before Africa was partitioned at Berlin. They are loved by their people and they are extolled,

especially in those times when they take the lead in traditional ceremonies. However, the Demigods are not worshipped. In conjunction with the respect given to the Demigods, respect and reverence is also observed at all times for the customs and traditions (intambi ne fishîlano) of one's people. In the times before the whole land, that is Zambia today, became Northern Rhodesia, the Courts of the Demigods were the final appellate Courts. The title "Paramount Chief" annuls divinity.

(d) respect with deference for the other **Mfumu** (male divine Rulers (also wrongly called chief, thereby annulling divinity) and ba Na Mfumu (female divine Rulers, each wrongly called Chieftainess), and finally, reverence for the Mfumu who are **Senior Mfumu** and for the **Senior ba NaMfumu**, each in his or her Bufumu (kingdom) with his or her Court.

(e) great respect for benign and God-fearing authorities. (umucinshi ku buteko bwa cikûku na katîna), that is to say, for the offices of benign and God-fearing Presidents; Prime Ministers; Governors and village headmen; and for the Judges and magistrates (Abapingushi) and for the laws and orders (amafunde ne fipôpe) of the land.

It is a great blessing for a country when benign persons with reverential fear (katîna) for Mulungu, (the supreme Spirit), Lesa wa milungu (God of divinities), Lesa wine wine Lesa Mukulu (the true God, the great God, God the great One), Lesa Wa ba (God Who is)), Kabumba (the Creator and Cause of all that is), Lesa wa mweo wa pe (God of life everlasting), sit on the thrones of their lands

and hold these great offices;

(f) respect with deference for all wise elders and sages (imipashi ya mâno). These are sometimes simply called "Inkulu (the great ones);"

(g) respect and consideration for every person; because every ka (mupashi: spirit) is from Lesa (God), Mulungu, Kabumba, and because every person, as ka (mupashi: spirit), is meant to be his temple. It is always safe to assume that a person is such a temple, unless his or her behaviour and manners reveal total disregard for the divine.

12.9 lume (coll. ume)

male, masculine; lume (coll. ume) is the suffix for all living beings and things which are male.

For persons, it is the suffix for:

(a) Banalume (ba-na-lume; coll. baume): they who are males, that is to say, all living persons who are male. They are all male spirits with male bodies and of course, in every case, each with a mind and its will (mutima: the invisible and non-physical heart), and all, without exception, passing through this world.

The singular for banalume is mwanalume (mwa-na-lume; coll. mwaume): he who is a male, that is to say, he who is male both as a spirit (ka: mupashi) and as a body (mubili) ; and these can never ever be changed, and of course, each and everyone with a mind (mutima). The mind has no gender. However, the body dies, sooner or later and changes into its constituent elements for ever.

(b) Abanalume bene bene (coll. abaume bene bene); lit. the real or the true men, or the real or the true male persons; that is to say, male spirits with male bodies and of course, each with a mind and its will (mutima: the invisible and non-physical heart). All these persons are passing through this world, each with buLesa (divinity), and with bumulungu (the divine nature), and for this reason, each and everyone of these male persons is confident as ka (mupashi: spirit) in his conscience and in his mind, that he will enter the celestial world of divinities (icalo ca mu mûlu ica milungu), as a male divine spirit, that is to say, as a male divinity (umulungu), a demigod, after this world, that is to say, after his physical body dies. These persons know that they are of Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is), Lesa wa milungu (God of divinities), Kabumba (the Creator and Cause of all that is), Lesa wa ma-ka yonse no mweo wa pe, (God all powerful and everliving; lit. God of every ka and life everlasting). They revere and worship him and walk in his ways, all of which are divine and not burdensome.

(c) Imilungu yanalume (coll. imilungu yaume): male spirits, with their minds (mitima), who are divine and celestial in heaven with Mulungu, Umupashi Wa pulamo (the supreme Spirit), Lesa God the supreme Being), Lesa wine wine Lesa Mukulu, Lesa Wa ba (the true God, the great God, God the great One, God Who is),

Lesa wa milungu (God of divinities); Kabumba (the Creator and Cause of all that is), Lesa wa mweo wa pe, (God of life everlasting).

Further clarification of the word lume:

Mulume, husband; he is her husband. Mulume wandi, my husband; he is my husband. Mulume wa kwe, he is her husband.

Kalume (ka-lume), a boy, or a youth who is a spirit that is fit, and this word always implies that the boy is also mentally fit and mature.

Kanalume (ka-na-lume), coll. kaume, a male spirit, lit. a spirit (ka: mupashi) which is male. This is the expression which also always refers to a young male child or a baby whose physical features are male when he comes out of his mother's womb.

With approbation, kaume also means, "he is a real man, or he is a very able and mature young male or young man. Lit. it means he is a very able ka (mupashi: spirit).

12.10 onaika (ona-i-ka):

To ruin, or to damage, or to degrade, or to debase, or to destroy the self, the ka (mupashi: spirit). In short, to perish.

This word, like **eonaika,** is fully clarified as follows:

ona	ruin, damage, degrade, debase, destroy,
i	the self [the]
ka	spirit.

If a person as ka (mupashi: spirit) is degraded, or is damaged or is debased, or is ruined, or is destroyed, it is almost as good as being one who is lost. However, the ka in such a state is not dead. [cf. 6.8]. In other words the ka (mupashi: spirit) does not cease to exist, even if it is destroyed; it simply loses divinity and the divine nature and becomes unfit to live as a temple of Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa Wa ba, Kabumba, (the true God, the great God, God the great One, God Who is, the Creator and Cause of all that is), Lesa wa mweo wa pe (God of life everlasting). While in this world, if such a misfortune ever befalls a person, the person as ka (mupashi: spirit) becomes devoid of the Mwisulo [cf. Chapter 9], ceases to operate as a full and complete person, and descends to that level where the mind and its will and the body take full control of the whole person, but still with a ka that is degraded or ruined. A person in that state is called muntunse, emp. Umuntunse and what his or her ka (mupashi: spirit) possesses, that is to say, mucetekanya (intelligence and understanding) and ubupe (the talents and the other gifts), cease to perform effectively and positively. Umuntunse is at times wrongly called "a mere mortal." No human being is a mere mortal. [cf. 6.8]. Furthermore, a person with a degraded ka easily becomes vulnerable to the pressures of wayward persons, that is to say, wayward spirits of this world; such are invariably individuals who have rejected Lesa (God) and are spiritually steeped in the

mire. It may be their way of life.
However, because the ka (mupashi: spirit) does not cease to exist, and hence its mind also, the ka has a chance to be reawakened by returning, with its mind, back to Lesa (God the supreme Being), Mulungu (the supreme Spirit), Kabumba (the Creator and Cause of all that is), Lesa wa mweo wa pe (God of life everlasting), with full contrition, and by abandoning the way of life which has caused the ka to become degraded or debased, that is, a life in which buLesa (divinity) and Bumulungu (the divine nature), and often Ubuntu, are totally absent. If the person is leading a life steeped in immorality or wickedness (ubupulumushi), or is in a state of being deliberately godless (ubusenshi), or has deliberately become and is living the life of an evil spirit (bukapwekapwe), the first thing, even before approaching Lesa (God the supreme Being), Lesa wine wine Lesa Mukulu, Lesa wa ba (the true God, the great God, God the great One, God Who is) is to ensure that none of these behavioural traits are still governing one's life. Lesa, Lesa wine wine Lesa Mukulu, Lesa Wa ba, is benign, and he welcomes back to his fold all persons who mend their ways, honestly repent before him, and return to him, so long as their crimes are not such that the person must undergo the experience of a life in Îngi [cf. Chapter11]. It is not the will of Lesa, Lesa wine wine Lesa Mukulu, Lesa Wa ba, that anyone who mends his or her ways and fully repents should go to the netherworld (Îngi), for that is what to perish (uku-onaika) really

means. And so, as we listened to our sages at Nsaka (the Village Academy of Wisdom), Counsel was always ***"Muletesha, nga tamuletesha kuti mwaonaika, you must listen; lit. you must listen and understand; if you do not listen and understand, you will destroy yourself, that is to say, as ka (mupashi: spirit)."*** [This advice was given With Respect (WR), an imperative tradition and custom in Lunda and in Lubemba].

12.11 **pusuka**

(a) To be saved; to escape from danger, calamity or misfortune. To be a beneficiary of salvation. As a friendly piece of advice, **pusuka** means **"be saved"** lit**. save-ka,** that is to say, "Be aware of the imperative of looking after and protecting yourself as ka (mupashi: spirit);" because a degraded or a damaged or a ruined ka (mupashi: spirit) cannot enter the world of divine spirts (umupashi uwaonaika teti wingile mu calo ca milungu). *[Please read the whole of this chapter again, and please see 10.76; 10.49 and 10.53, with the understanding and the assurance that Lesa (God the supreme Being) is benign, is kind and is gracious].].*

(b) To be a beneficiary of the awesome, unearned, unlimited and assured protection (bukabonde), and the salvation (ipusukilo) which only comes from Lesa (God the supreme Being), Mulungu Umupashi Wa pulamo (the supreme Spirit) Lesa wa milungu (God of divinities), Lesa wine wine Lesa Mukulu (the true God,

the great God, God the great One), Lesa wa ba (God Who is), Lesa wa ma-ka yonse, (God all powerful; lit. God of every ka), Lesa wa mweo wa pe (God of life everlasting); and after this world, as a divinity (umulungu), to enter his celestial Kingdom (Ubufumu bwa Kwe ubwa mu mûlu), our celestial world of divine spirits (icalo cesu ica milungu), that is to say, demigods and demigoddesses, where he appears and where he is seen (uko Amoneka no ku monwa), by the divinities (imilungu), which is what we become as male spirits and female spirits (his children), after this world, so long as we remain with him unto our last day in this world.

The power to save, of Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa Wa ba, Kabumba, as well as his kindness and mercy (icikûku), and his graciousness replete with unlimited love (inkumbu) must never ever be underestimated, because he alone is our Source as spirits, that is to say, each as ka (mupashi: spirit) [cf. Chapter 6], and he alone holds the secret of our lives and our being [cf. 6.8 and Chapter 9]. To know and to understand this secret, in conjunction with the truth that each and everyone of us is begotten or created by Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa wine wine Lesa Mukulu, Lesa Wa ba, Kabumba as ka (mupashi: spirit), and that each and everyone of us is his child, is a great blessing. Our ancestors, now in the world of divine spirits (mu calo ca milungu), as we have revealed already in this Book, came to know this

many thousands of years ago.
As explained elsewhere in this Book, human parents do not beget spirits. They only beget human bodies and human minds, and that each mind arrives in this world with its own will (kufwaya) and with its intellect (bongo). The understanding (mucetekanya) is the invaluable faculty of the ka (mupashi: spirit).

If a person does not subject his or her will and intellect, as well as his understanding to the Will of Lesa (God the supreme Being), Mulungu (the supreme Spirit), Lesa Wa ba (God Who is), Lesa wa milungu (God of divinities) that is to say, he or she refuses to walk with him (nga akano kwenda na Nkwe), there is no telling the level of false independence which that person may grant to himself or herself, and thereby risk forfeiting entry into the celestial world of divine spirits (mu Calo ca mu mûlu ica milungu), after this physical world.

Victor (Ka-cimfya) Mwape Chabi

As this incredibly beautiful cloud spectacle, appeared but only for a brief moment, and then it was no more, its form never to appear, in this world, ever again; so do we all appear in this world, but for only a brief moment, and then, we return to our living Father from whom we came, each as ka (spirit), but this time, with a human mind, that is to say, a demigod, if male, or a demigoddess, if female.

Enjoy.